Padma Daka Dakini

Dak dün kyilkhor lhatsok lé

From me and all the mandala deities in front,

Özer jé chak rangshyin trö

Rays of light, the nature of passion, stream forth,

Pema khandrö tukgyü kul

Invoking the minds of the Padma Daka and Dakini.

Dé lé özer marpo trö

The red rays of light radiating from them

Tongsum jikten kham künkhyab

Permeate the entire billionfold world system.

Lhami nöjin tobden dang

Powerful gods, humans, yakshas,

Zé nor longchö ngatang sok

Food, wealth, enjoyments, dominion, and

Yitün tamché wang du dü

All desirable things are brought under control.

Tsur dü dak la timpa yi

As they gather back and dissolve into me,

Wang gi lé kün drubpar gyur

All the magnetizing activities are accomplished.

NI PEMA DAKINI HRIH PEMA GINGKARA HRIH WASHAM KURU HOH

In actuality, food, wealth, and women will be gathered,

And you will be able to change the perception of others effortlessly.

In dreams, you will ride on the sun and moon,

Drink up an ocean, traverse the four continents, and so forth.

These are taught to be the signs of having accomplished the magnetizing activity.

Samaya.

When practicing the wrathful activity of annihilating,

Face north at dusk.

Then, in the fierce posture, recite the chanting tune



Karma Daka Dakini

In the manner of a great, pummeling hailstorm.

For the visualization of the emanation-absorption of the samadhi,

Sustain a ferocious, violent frame of mind and imagine as follows:

Dak dün kyilkhor lhatsok lé

From me and all the mandala deities in front,

Özer tsa shying tsubpa trö

violent, sparking rays of light stream forth,

Lé kyi khandrö tuk gyü kul

Invoking the minds of the karma daka and dakini.

Dé lé özer tingnak trö

The dark blue rays of light radiating from them

Tongsum jikten kham künkhyab

Permeate the entire billionfold world system.

Dralwé shying chu nyampa dün

The ten objects to be liberated, the seven transgressors,

Damsi jungpo dön gek sok

The samaya violators, elemental forces, evil spirits, obstructors, and

Marung tamché tsarché ching

All vicious spirits are annihilated.

Lar dü dak la timpa yi

As they gather back and dissolve into me,

Drakpö lé kün drubpar sam

All the wrathful activities are accomplished.

SA KARMA DAKINI YA KARMA GINGKARA HUNG MARAYA PHAT

In actuality, the enemies of the doctrine will pass away,

And omens will appear, indicating that the haughty spirits have been subdued.

In dreams, lakes will dry up, rocks will crumble,

You will kill vicious animals, and so forth.

These are taught to be the signs of having accomplished the wrathful activity.

Samaya.

Then, for the supreme activity application,

The practice of the group gathering,

Practice correctly,

According to the elaborate sadhana section of the Kadü.

Having completed the four aspects of Approach and Accomplishment,

At dusk, invoke the minds of the deities.

At midnight, receive the siddhi of liberating.

At dawn, take union onto the path.

By means of such yogas,

You will attain the four vidyadhara levels in this lifetime.

E MA, this wonderful and amazing path

Is the journey taken by the jinas of the three times.

Samaya. Seal. Seal.

For the specific, individual practices

Of the twelve power-wielding vidyadharas,

Place each, in turn, in the position of the chief figure,

And place the chief figure in his position.

Follow the order of the activities to any suitable extent,

And condense Approach and Accomplishment into one.

By maintaining the yogas, practice this path

For quickly achieving whichever siddhi you desire.

Samaya. Seal. Seal.

Of the entire Lamey Tukdrub,

The inner practice is like my heart.

Within it, like the essence of my heart blood,

I, Padma, have now completely taught

This most profound intent of visualization

To the king, father, and son.

Lovingly considering the future suffering

Of the destitute Tibetan people,

Tsogyal committed this to writing

And concealed it as a precious essence of earth.

Signs will indicate when the time for its disciples has come:

Everywhere throughout India, Nepal, and Tibet,

Outer and inner fighting and strife will occur repeatedly.

There will be a sudden outbreak of plague for human beings and

cattle.

The assemblies of the great beings upholding the doctrine

Will fall subject to sudden obstacles,

Or, with their minds influenced by demonic forces,

They will behave in all kinds of improper ways.

At that time, this profound instruction

Will benefit Tibet in general

And all central countries in particular.

It will then greatly extend the duration of the teachings of the Buddha.

Thus, he spoke.

I, Tsogyal, wrote down exactly what he had spoken and concealed it as a secret, supreme treasure. Samaya. Seal. Seal. Seal.

[illegible] [illegible] [illegible]

This is a genuine secret of the profound treasures of the emanation of Prince Damdzin, the undisputed and timely incarnated great treasure revealer Orgyen Dechen Lingpa.



36 Translated by Erik Pema Kunsang



Chokling Chö

THE OFFERING AND GIVING OF THE BODY[37]

According to Tukdrub Sheldam Nyingjang, the Heart Essence Practice Manual of Oral Instructions

Padmasambhava and Chokgyur Lingpa

First, take refuge and generate bodhichitta by reciting,

Namo

Dagsog drokün jangchub bar

Tsawa sumla kyabsu chi

Zhendön sangye tobjey chir

Lükyi chöjin gompar gyi

NAMO

From now until reaching enlightenment, I and all other beings

Take refuge in the Three Roots.

In order to attain enlightenment for the benefit of others,

I will train in the offering and giving of the body.

Then enact the actual giving of the body by saying,

Pey

Rangsem machö tröma nag

Tsangpey lamney gyang-gi tön

Ösel yingkyi namka la

Rigpa rangnang chag-gyar shar

Chag-ye dorjey drigug gi

Ranglü pungpo dumbur tub

Tongsum dangnyam töpey nang

Yeshe dütsi gyamtsor kyil

Langpa döyön ngaden pey

Chötrin khadang nyampar pel

Zagmey dewa chenpö dzey

Peldrib drelwey gyendu gyur

Om ah hung

PHAT

Unfabricated mind, the Black Wrathful One,

Emerges through the path of Brahma and shoots far off.

Within the sky of luminous space,

The mudra of self-manifest awareness appears.

With the vajra knife in her right hand,

She cuts asunder the aggregate of my body.

Within the skull cup, as vast as the billionfold universe,

Wisdom nectars flow together like an ocean.

Their vapors expand, becoming offering clouds

Of the five sense pleasures as vast as the sky.

This substance of unconditioned great bliss

Becomes an ornament beyond both increase and decrease.

OM AH HUNG

Pey

Nangsi nöchü tamchey kün

Döney namdröl chag-gya che

Ösel gyumey rölpa ley

Sizhi chir-yang nangwey drön

Choktsam teng-og küntu kyab

Dro-ong mepey gongpar del

Tamchey ronyam chenpö ngang

Könchok tsasum gyamtso chö

PHAT

All that appear and exist, the world and beings,

Are, primordially, the great mudra of liberation.

Out of the magical play of luminosity,

All possible experiences of existence and peace are the guests

Pervading all directions: cardinal, intermediate, above, and below,

Vastly unfolding the realization beyond coming and going.

In this state of the great equal taste of all things,

I make offerings to the Three Precious Ones and the Three Roots.

Chökyong sungmey tukdam kang

Gek-rik lenchag tsimchir jin

Rikdrug nyingje tsokla ngo

Zagmey dütsi chöjin gyi

Gyeshing nyeney rabtsim tey

Sönam tsokchen lhüngyi drub

Yeshe ösel tsölmey shar

Khorsum tsenma ledey pey

Dömey neluk ngöngyur shog

Pey

May the samaya with the dharma protectors and guardians be mended.

I give this so that all obstructors and karmic debtors may be satisfied.

I give this to the six classes of beings, who are the objects of compassion.

With this offering and giving of unconditioned nectar,

May you be utterly pleased and satisfied.

As the great accumulation of merit is spontaneously perfected,

Wisdom luminosity dawns effortlessly.

May the original state be realized,

Beyond the concept of the three spheres.

PHAT

Uttering this, rest in the state beyond focus.

Jinpa gyachen gyurpa diyi tü

Drowey döndu rangjung sangye shog

Ngöngyi gyalwa namkyi madrel wey

Kyewö tsoknam jinpey drölgyur chig

By the power of offering this immense gift,

May there be self-existing awakening for the benefit of all beings!

May all beings who were not liberated by the victorious ones of the

past

Be liberated through this act of giving.

The preliminary and concluding liturgies were composed by Dilgo Khyentse, Mangalam.

This short, essential Chö practice is in Guru Rinpoche’s own words, as revealed in the form of a terma by the great tertön Chokgyur Lingpa.



37 Translated by Erik Pema Kunsang

COMMENTARY ON THE OFFERING AND GIVING OF THE BODY[38]

According to Tukdrub Sheldam Nyingjang, the Heart Essence Practice Manual of Oral Instructions

Tulku Urgyen Rinpoche

This sadhana, called Offering and Giving of the Body, is taken from Tukdrub Sheldam Nyingjang, which is the root text of the Tukdrub Barchey Künsel. This is in Guru Rinpoche's own words. By practicing this sadhana, you will accumulate great merit.

Chö means the "cutting practice." In general, you practice by imagining that your mind, in the form of black Vajrayogini or some other form of Vajrayogini, shoots out through your head. Then you give this offering of your body to the four kinds of guests: The Three Jewels, meaning buddhas, bodhisattvas, and so forth; the protectors; all six classes of sentient beings; and then evil spirits and other negative influences.

After the nature of your mind, in the form of the black goddess, flies out of the top of your head, she then turns back, wielding a huge curved knife with a vajra handle in her right hand. All dakinis carry this type of knife when doing this kind of practice. In their left hand, they hold a skull cup filled with blood. The curved knife symbolizes cutting through birth and death. You do this by severing ignorance at its very root, as the twelve links of independent origination are cut at the very source, so there is no birth and death in samsaric existence. That is why she wields the knife. The blood symbolizes the habitual tendencies of ego-clinging, misdeeds, confused thinking, and so forth. These become the form of blood that is drunk without leaving any remnants whatsoever. Thus, the very source or root of samsara is utterly obliterated. That is why black Vajrayogini

holds the knife in her hands.

Then, with a single chop, she cuts a piece of your skull off and turns it upside down. Then, all by themselves, three small skulls appear below it, supporting it like a stand. This tripod resembles three stones you place to support the cooking pot when you're camping, except these three appear by themselves. At the same time, imagine that you use the knife to cut your own normal physical body into small pieces; then throw everything into the skull cup. It gets cooked into a nice soup by the natural heat we have under the navel. When taking birth from the two essences of the father and mother, the white and red elements, we are endowed with natural heat and natural nectar. These are the red element below the navel and the white element at the crown of the head; both are always present.

Present here is the fire, which burns below and cooks everything within the nectar. At the same time, imagine that the whole thing expands, so your skull becomes as huge as a galaxy, containing the whole billionfold universe within it; everything is within your skull. When it is well cooked, vapors in the form of rainbow light stream forth, filling space in all directions. The light turns into all different kinds of sense objects, like beautiful sights and scenery, sweet sounds, pleasant fragrances, tastes, textures, and so forth—whatever is pleasing.

You then call upon the four types of guests again, which are the Three Jewels, including all masters, yidams, and dakinis; all the dharma protectors and guardians of the teachings; all sentient beings of the six realms, meaning all hell beings, hungry ghosts, animals, human beings, demigods, and gods; [and, finally, evil spirits and other negative influences]. They all gather around, with the enlightened ones above you and the unenlightened ones below you. Further below are all the negative forces, evil spirits who make obstacles for dharma practice, like your direct and indirect material enemies. All of them are invited as guests to partake in this huge feast. It is like throwing a big party of wisdom-nectar.

The traditional practice of Chö has a section for each of the four types of guests. These are sometimes called the white feast, the red feast, the multicolored feast, and the black feast, in which you offer different kinds of things. But since this is Guru Rinpoche's pith instruction condensed into one page, everything is offered together.

First, take refuge and generate bodhichitta by reciting,

NAMO

From now until reaching enlightenment, I and all other beings

Take refuge in the Three Roots.

I and all other beings refers to all sentient beings of the six realms. Take refuge in the Three Roots indicates the root of blessings, which is the guru; the root of accomplishment, which is the yidams; and the root of activities, which is the dakinis.

In order to attain enlightenment for the benefit of others,

I will train in the offering and giving of the body.

In order to attain enlightenment not only for yourself but also for all six classes of sentient beings without exception, you are pledging to gather the accumulations, both with and without focus—meaning both merit and wisdom. The practice contained here is supreme in both purifying all obscurations and also gathering the accumulations of merit and wisdom.

Then enact the actual giving of the body by saying,

PHAT

By uttering PHAT, you start out from the very beginning with a thorough cut, Trekchö. You want to cut through ego-clinging, which is the source and root of all evil attachment to your body, to yourself, such as when you think, “I will get sick, I will suffer, I am too cold, I am too hot, I am hungry, I am thirsty,” and so forth. To cut through that with the view, you first shout, PHAT.

At the beginning of Chö practice, there is a section called “identifying who is the mother of all buddhas,” in other words recognizing the view. That is the reason for shouting PHAT at the outset. So, you begin with the samadhi of suchness. Then the first line reads,

Unfabricated mind, the Black Wrathful One,

Emerges through the path of Brahma and shoots far off.

The Black Wrathful One is black Vajrayogini, Tröma Nagmo, who is no other than your own unfabricated mind. Wandering in samsara occurs only when mind is fabricating concepts and being confused. But if mind is left all to itself, without any artifice or fabrication whatsoever, then the nature of mind is revealed as the dharmakaya. Black Vajrayogini is the dharmakaya of your own mind, which is revealed in that moment. Dharmakaya refers to your mind, not your physical body, which is called the “body of karmic ripening.” In order to purify this fabrication and confusion, black Vajrayogini comes out of the top of your head and flies off into the distance, just like an arrow shot out of the body.

Within the sky of luminous space,

Buddhahood has two aspects, space (bying) and awareness (rigpa). Space is the empty side and rigpa is the cognizant side. So, within the sky of luminous space.

The mudra of self-manifest awareness appears.

Here, mudra means the bodily form of the goddess, which is personal experience (rang nang). Here we have both space and awareness together.

With the vajra knife in her right hand,

She cuts asunder the aggregate of my body.

Within a skull cup, as vast as the billionfold universe,

Wisdom nectars flow together like an ocean.

Their vapors increase, becoming offering clouds

Of the five sense pleasures as vast as the sky.

This substance of unconditioned great bliss

Becomes an ornament beyond both increase and decrease.

OM AH HUNG

After emerging from the head of your normal physical body, your nature of mind, which is indivisible space-awareness, takes the form of Vajrayogini called rang nang chagya, meaning the "natural form of your own experience." In her right hand, she has a curved knife with a vajra handle. Cutting your physical body into pieces, she throws it into a skull cup as vast as the billionfold universe. Billionfold means a thousand times a thousand times a thousand, thus, one billion universes all together. The skull cup is that large.

Its cooked contents become like an ocean of wisdom nectars. Here, wisdom implies that the contents are not material but empty forms. Their vapors, the

steam that comes up, become the five sense pleasures in a huge cloud that spreads and covers the expanse of space with offerings. These are called the "articles of great bliss," which are unconditioned and undefiled. They are not material or normal kinds of articles, but undefiled and unconditioned (zagmey dewa) offerings that are an adornment of space. As all phenomena have actually been transformed into unceasing and changeless offerings, they neither increase nor decrease. Then you repeat OM AH HUNG many times. OM AH HUNG purifies, transforms, and increases the body, speech, and mind of all the buddhas. At this point, chant OM AH HUNG quite a few times. Then again return to the view, shout PHAT once, and then chant,

All that appear and exist, the world and beings,

Are, primordially, the great mudra of liberation.

From the very beginning, everything is Mahamudra, the great forms of the complete liberation.

Out of the magical play of luminosity,

All possible experiences of existence and peace are the guests

Pervading all directions: cardinal, intermediate, above, and below,

Vastly unfolding the realization beyond coming and going.

In this state of the great equal taste of all things,

I make offerings to the Three Precious Ones and the Three Roots.

Here the word magical is not like normal magic, which is created by dualistic mind; it is "wisdom magic" that is immaterial and unconditioned. Out of this

wisdom magic, all phenomena that appear and exist, all of samsara and nirvana, are the guests as well. This offering cloud spreads in all directions: above and below, cardinal and intermediate.

This transcends the ordinary method of Chö practice, because it is combined with the view. Here, you don't hold any notions of impurity or recipients, because everything is "the continuity of deity, mantra, and wisdom." In this way, you combined it with the view, which is the great all-pervasive wisdom mind, which is neither coming nor going; everything is in the state of the great equal taste. Here, equal taste simply means being free from grasping, free from accepting and rejecting. In that state, whatever you experience is, by itself, the great equal taste. You offer this to the Three Precious Ones and the Three Roots. That is the first of the normal offerings. Then, by this:

May the samaya with the dharma protectors and guardians be

mended.

That is the second one.

I give this so that all obstructors and karmic debtors may be

satisfied.

This is the third one. Then comes the fourth one:

I give this to the six classes of beings, who are the objects of

compassion.

The four types of guests are as mentioned above.

With this offering and giving of unconditioned nectar,

May you be utterly pleased and satisfied.

Here, you refers to everybody.

As the great accumulation of merit is spontaneously perfected,

Wisdom luminosity dawns effortlessly.

This concludes the accumulations of both merit and wisdom. Then you finish off with good wishes.

May the original state be realized

Beyond the concept of the three spheres.

The aspiration here is that everyone may realize the primordial state, the original state, the buddha nature—which lies beyond any attributes of the three spheres. The concept of the three spheres refers to the act of giving, the object of the offerings, and the one who gave them. So, your offering should be totally beyond any of these concepts.

PHAT

Uttering this, rest in the state beyond focus.

That is the end of the practice, followed by four lines to dedicate the merit.

By the power of offering this immense gift,

May there be self-existing awakening for the benefit of all beings!

May all beings who were not liberated by the victorious ones of the

past

Be liberated through this act of giving.

The preliminary and concluding liturgies were composed by Dilgo Khyentse, Mangalam.

The first four lines and the last four were written by Dilgo Khyentse Rinpoche; the rest was written by Guru Rinpoche, himself.

Combining this with the view, you have a perfect way of condensing all Chö practice into a short sadhana that was written by Padmasambhava. Karmey Khenpo made a longer version that is thirteen pages, but this is the essence of all of it.

The following two lines are extremely significant:

May the original state be realized,

Beyond the concept of the three spheres.

The three spheres (khor sum) are the three things you usually hold in mind. Normally, when you give something, you are the one giving it and someone is receiving it. However, this gesture here transcends the attributes of the three spheres. Thus, you no longer hold anything in mind in regard to sentient beings and other objects of offering; the different kinds of feast distributions, which are the articles being given; and also you, yourself, who gives them. Totally transcending this, may the original state be realized.

The original state is the self-existing wakefulness, which is the true Samantabhadra. The form of Samantabhadra is, of course, just an image; this is the relative or symbolic form of Samantabhadra. But the ultimate Samantabhadra is self-existing wakefulness, which is the original state of the mind. So, may this be realized.

The four kinds of banquets are like parties, where you give something to everyone. At the white banquet, you give the three white things to certain types of beings. At the red banquet, you give blood to certain other types. The multicolored banquet contains whatever sentient beings desire—anything, like mansions, farmers' fields, or riches. Offering any possible thing that sentient beings desire is the multicolored banquet. Finally, at the black banquet, rotten pus, blood, and tar are actually offered to certain kinds of beings to whom you owe karmic debts. You imagine giving away all your negative karma, habitual tendencies, obscurations, and so forth, in the form of these disgusting things. Since you owe them a karmic debt, they are happy and satisfied with the black banquet and these offerings. By making them happy, you clear the debt, which transforms their unvirtuous frame of mind into a virtuous one. All of these are essentially included within this one text.

This sadhana combines the intent of both Sutra and Tantra traditions into a single practice. Actually, the very basis or root of Chö practice comes from the Prajñ p ramit sutra called the Sutra Compendium of Transcendental Knowledge. Within this sutra, the Buddha taught three types of samadhi called the "vajra-like samadhi," the "samadhi of the courageous journey," and the "magic-like samadhi." The first one, the vajra-like samadhi, corresponds to the samadhi of suchness, which is recognition of the nature of mind. The samadhi of the

courageous journey is nothing other than great compassion, which manifests in emptiness when you recognize the nature of mind. The third, the magic-like samadhi, is often referred to as the “samadhi of the seed-syllable.” Within this, you visualize that whatever beings desire arises out of this magic and is given to them. These compose the basic intent of Chö practice, as taught by the Buddha himself in that sutra.





Sangwa Yeshe

CLOUD BANK OF GREAT BLISS[39]

The supplication to the Lineage of the Dakini Sangwa Yeshe from the Treasure Vase of Profound Instructions

Composed by Chokling Pema Gyurmey

Great dharmakaya mother, devoid of all constructs,

Queen of the five families, with the five certainties complete,

Sangwa Yeshe, manifest as the nirmanakaya,

I supplicate you. Grant the coemergent wisdom!

Lord of Secrets, Leykyi Wangmo,

Padmasambhava and longevity consort Mandarava,

Yeshe Tsogyal, Lhasey, and consort,

I supplicate you. Grant the coemergent wisdom!

Holders of the treasuries of transmission, Chokgyur Dechen

Lingpa,

Khyentse Wangpo, and Lodrö Thaye;

Two sons of the noble family; and lineage masters,

I supplicate you. Grant the coemergent wisdom!

Within the outer and inner vajra mandala of the world and beings,

Dances the wisdom dakini, the great bliss of aware emptiness.

May this fully perfected actuality, in the form of Sangwa Yeshe,

Be realized within this very life and body!

This was written at Tsopema, in the Noble Land (India), as a necessary implement by Chokling Pema Gyurmey.



39 Translated by Erik Pema Kunsang

THE FULFILLMENT OF ALL WISHES[40]

The Sadhana of Dakini Sangwa Yeshe from the Essence Manual entitled Plentiful Vase of Profound Instructions

[41]

Padmasambhava and Chokgyur Lingpa

Bowing down to the creator of the wisdom of great bliss, who magnetizes experience and mind, I here condense the numerous instructions to their essence for the resplendence of everyone wishing to practice.

This practice is the condensed version of the quintessence of a hundred thousand dakinis' numerous instructions. It is comprised of three parts: the preparation, main part, and conclusion.

PREPARATION

First, in an auspicious place, on a day such as the tenth day of the waxing moon, arrange a dakini torma consisting of the fivefold chief and retinue in front of an image, if you have one. The torma should be surrounded by pellets and decorated with ornaments and a red silken canopy. Assemble an abundance of excellent foods, including fruits, meat, and wine. To the right and left of these, place the amrita and rakta. In front, arrange the line of outer offerings, the

offering tormas, feast articles, and so forth. Sit facing the west for practice.

In the sky before me is the guru,

Indivisible from the Wisdom Dakini,

Vividly present in a form embodying all objects of refuge.

In the Wisdom Dakini, I take refuge!

To swiftly attain buddhahood, I form the bodhichitta resolve!

Repeat that three times.

OM AH HUNG

The three realms, the vessel and contents, glory and riches,

My body, luxuries, and all virtues,

I offer to the lords of compassion.

Accepting them, please bestow your blessings.

OM SARVA TATHAGATA RATNA MANDALA PUJA HOH

By saying that, present the outer, inner, and innermost mandala offerings.

Pay heed, Guru Dakini, pay heed,

With devotion, I supplicate you from my heart!

Grant your blessings and dispel obstacles!

Confer the four empowerments and bestow the siddhis!

OM AH HUNG MAHA GURU DAKINI SVAHA

Accumulate as many of these as you can.

From the four places of the Guru Dakini,

White, red, blue, and green rays of light radiate.

As they dissolve into my four places,

My four obscurations are purified, and I obtain the four empowerments.

The guru, dissolving indivisibly into me,

Becomes the luminous state of great bliss.

These were the preliminary steps for gathering the accumulations.

MAIN PART

Second, dispel the obstructors, saying,

HRIH

In the utterly pure mind essence,

There is not even the term “deluded obstructors.”

Within the space of the awakened mind of all phenomena,

The vajra protection circle is spontaneously perfected.

VAJRA RAKSHA RAKSHA HUNG

Bring down the resplendence and consecrate the offerings, saying,

The entire world is the dakini buddhafield.

All beings are the form of wisdom dakinis.

All the offering articles are the wisdom nectar of great bliss.

Outer, inner, and innermost offerings fill the sky.

OM SARVA PUJA MEGHA AH HUNG

Repeat (the mantra) three times.

Generate the deity, saying,

HRIH BHRUM DHUMA GHAYE NAMA SVAHA

Arising from the awakened mind,

What appears and exists is a buddhafield, the display of the

dakinis.

Within the vajra protection circle,

Amidst the blazing triangular source-of-dharmas,

Upon the lotus, sun, and bamro,

I am the dakini Sangwa Yeshe.

Brilliant red, with one face and two arms,

I raise the curved knife, cutting through birth and death,

And hold the blood-filled skull cup, emptying samsara.

My three eyes gaze passionately.

I am in the full bloom of youth, like a sixteen-year-old,

With swelling breasts and my bhaga fully grown.

Between my eyes, the whorl-of-joy spins,

And my hair, black and shining, is tied up behind.

Adorned with a crown of five dried skulls,

I am decorated with the six bone ornaments.

With one leg bent and one extended, I stand in dancing pose,

Embracing the daka khatvanga,

Ablaze with boundless rays of red light.

In the four directions, upon four-petaled lotus flowers,

Are the four dakinis of the four families, looking like me.

In the brilliant hues of blue, yellow, white, and green,

They hold curved knives with the attributes of their families.

Surrounded by a hundred thousand dakinis of the sacred places

and valleys,

With the five wisdoms and body, speech, and mind,

I am equal to all the victorious ones.

Hrih hung tam om ah, om ah hung

Invoke and dissolve the wisdom beings and make offerings and praises, saying,

HRIH

From the dharmadhatu beyond arising,

And from the sambhogakaya realm beyond ceasing,

Wisdom Dakini, together with your retinue,

I invite you to this place; please come!

Vajra samajah, e ah ralli hring hring

Jah hung bam hoh, tishtha lhan, namo purushaya hoh

HRIH

From the union of the lord and lady, the world and all beings

Are spontaneously perfected as the five sense pleasures.

The union of means and knowledge

Fills the sky with a cloud of innermost offerings.

In nondual equality, I present

This unexcelled, innermost offering

Of the one taste of indivisible cognizance and emptiness,

So enjoy it as the adornment of great bliss.

MAHASUKHA PUJA HOH

HRIH

Dharmakaya, the state of emptiness,

Sambhogakaya, luminous great bliss,

Nirmanakaya, limitless variety of magical manifestations,

I respectfully praise the hosts of dakinis.

The recitation has three parts: approach, accomplishment, and activity. First, for the approach recitation, while possessing vivid presence, steady pride, and recollection of the pure symbolism, say,

In my heart center, the syllable hrih rests upon a sun disc,

Surrounded by the mantra garland, spinning anti-clockwise.

Radiating light, it makes offerings to all the victorious ones,

While gathering and absorbing their blessings and siddhis.

It purifies the obscurations of beings throughout space

And establishes them in the state of the wisdom dakini.

As the rays of light are gathered back,

They purify my obscurations and bestow blessings,

And I become a suitable vessel for accomplishment.

OM DHUMA GHAYE NAMA SVAHA

Recite this until you complete either a set number of recitations or a specified time period—or until a sign manifests. Next, for the accomplishment recitation, say,

Amidst the dome of light in my heart center,

Within the unchanging bindu, is Gargyi Wangchuk, the Lord of

the Dance.

Brilliant red, he holds a lotus and the vase of longevity,

Embracing his consort Dhatvishvari in union.

From the cloud of bodhichitta of their union,

A continuous garland of mantra appears.

Passing through the body, it emerges from my nose,

And the khatvanga turns into a daka.

Entering his nose and passing through the throat

To the tip of the vajra jewel,

It spins like the wheel of a firebrand.

Passing through the lotus, it dissolves into the heart.

The rays of light of the bodhichitta

Illuminate the entire world and all beings as a mandala.

Light rays appear from the three places

Of the deities, who fill the expanse of the sky.

Dissolving into me, they kindle the great bliss,

And I obtain the twofold accomplishment.

Recite the mantra while visualizing this. Third, for the activity recitation, which comes after having completed the approach and accomplishment, say,

From the heart syllable of the wisdom being,

The radiating light makes the retinue devis

Emanate innumerable replicas of themselves,

Fulfilling the four kinds of activity.

HRIH MA HA RI NI SA OM BHRUM HRIH HUNG

Recite this one-tenth as much as the approach and accomplishment mantras. The particular activity-recitation should be learned from the root text.

During the session break, offer the Thousand Verses in the general way. Or, if you prefer a slightly more elaborate way, arrange the offering torma, amrita, and rakta. Sanctify them with RAM YAM KHAM, and recite OM AH HUNG HRIH three times. Then make this offering by appending the following to the approach-mantra, saying three times,

MAHA PANCHA AMRITA RAKTA BALINGTA KHAKHA KHAHI

HUNG

Perfect conqueror, Vajra Dakini,

With five wisdoms and body, speech, and mind

Fully perfected, chief of all dakinis,

Universal sovereign, lady of great strength,

Owner of all siddhis and activity,

Always residing in the celestial realms of Dharmadhatu and

Akanishta

And in the land of Uddiyana,

Each of your many realms and bodily forms
Has a hundred thousand dakinis.

For your manifestation of dances, surpassing thought,
There are a hundred thousand dakinis beyond change.
With your melodious voice pervading space,
There are a hundred thousand dakinis singing songs of purity.

Out of your thought-free space of the threefold emancipation,
There are a hundred thousand dakinis of compassionate displays.
From your abundant ornaments and qualities,
There are a hundred thousand dakinis beyond the mind's grasp.

Acting for the welfare of beings through the four activities,
There are a hundred thousand dakinis spontaneously fulfilling
them.
Of the wisdom types and the ones carrying out activities,
There are a hundred million dakinis in your retinue.

All of you, enjoy these offerings
Of amrita, rakta, and the torma of sense pleasures!

Dispel the outer, inner, and innermost obstacles!

Bestow the supreme and common siddhis!

Swiftly fulfill the four activities!

Offer this into the sky, accompanied by musical sounds of the small hand-drum and so forth.

CONCLUSION

Third, for the concluding steps, consecrate the feast articles, saying,

HRIH

The vast bhandha of space

Is filled with the nectar of awareness-wisdom.

The offering clouds of bodhichitta gather

And become the feast enjoyments of great bliss.

Recite OM AH HUNG three times. To invite the field of accumulation, say,

HRIH

From the twenty-four sublime places

And from the eight great charnel grounds,

I invite you, hosts of mother dakinis,

Dancing and swaying in the poses of great bliss,

Tinkling and jingling with ornaments and bells,

Sounding the beat of your small hand-drums.

Please come immediately

To the gathering of yogis and yoginis!

VAJRA SAMAJAH

For the offering, apology, and deliverance offering, say,

HRIH

I present this outer offering of sense pleasures

To delight the body of the dakinis!

This offering of the union of great bliss

I present to the voice of the dakinis!

This offering of indivisible bliss and emptiness

I present to the mind of the dakinis!

I mend my samaya in the expanse of great bliss,

Apologize within nondual space,

And deliver the three poisons in the state of self-liberation;

So bestow the supreme and common siddhis!

Gana chakra puja hoh, samaya shuddhe ah,

Matram rudra maraya phat

KHA KHA KHAHI

Set ablaze the experience of great bliss, while enjoying the five sense pleasures, especially in combination with the secret conduct. As the samaya of eating, enjoy in the manner of inner pouring and burning. Gather the residual and say,

OM AH HUNG HA HOH HRIH

These sense pleasures of the vajra samaya become a cloud of nectar

filling the sky.

Then dedicate it, saying,

HRIH

Hosts of dakinis, with unending brilliance,

Out of the play of wisdom space,

Partake of these residual enjoyments

And fulfill the activities according to your promise!

DAKA DAKI BALINGTA KHAHI

Following this, replenish the offerings and repeat the offering and praise as above. When combining this with receiving the siddhis, say,

HRIH

In the essence mandala of bodhichitta,

Gathering of deities reveling in wisdom magic,

Without departing, remember your vajra samaya

And bestow blessings, empowerments, and siddhis!

At the end of the essence mantra append,

KAYA WAKA CHITTA SIDDHI PHALA HOH

To apologize for mistakes, say,

HOH

Within the mandala of the Wisdom Dakini,

Among the offerings, samadhis, activities, and so forth,

In the innate state of luminosity, I apologize

For the mistakes I have committed through incorrectness.

A A A

If you have a shrine object, perform the general tenshuk for the guests of the feast, which is the request to remain as the shrine object. If not, make the request to depart. Next, dissolve and re-emerge as the self-visualization. Then dedicate, make aspirations, and recite verses of auspiciousness.

Like a rainbow vanishing into the sky,

The display of spontaneous presence dissolves into space.

The state of primordially pure suchness

Is left free of artifice, hope, and fear.

A A A

HOH

In the mandala of the Wisdom Dakini,

Within unconditioned space, I dedicate

All acts of engaging in the secret meaning.

May the two obscurations be purified, may wisdom increase,

May we be victorious in the battle with the four maras,

And may buddhahood swiftly be attained!

Uttering this, enter your daily activities.

These are the progressive steps of the path, which support development and recitation. If you wish to train in the completion stages with and without marks, you should learn them from the terma root text.

Through this complete sadhana,

Which has few words, profound meaning, and all the necessary parts,

May all beings journey the excellent path to celestial realms

And attain mastery over all phenomena.

This composition of necessary sadhana parts, which support practice for me and others, was extracted from the terma root text and arranged as a reading method by Chimey Tennyi Yungdrung Lingpa Tsal (Jamgön Kongtrül Lodrö Thaye). May virtuous goodness increase!





Sangwa Yeshe Mandala

COMMENTARY ON THE FULFILLMENT OF ALL WISHES:

The Sadhana of Dakini Sangwa Yeshe

From the Essence Manual entitled Plentiful Vase of Profound Instructions

[41]

Orgyen Tobgyal Rinpoche

The practice we have here is the sadhana of the dakini Sangwa Yeshe. On page one, it says it is from the Treasure Vase of Profound Instructions, so that is the source of this sadhana. Before doing the actual sadhana, you should recite the Cloud Bank of Great Bliss, the Supplication to the Lineage of the Dakini Sangwa Yeshe from the Treasure Vase of Profound Instructions, which was written by the previous Neten Chokling Rinpoche, Pema Gyurme.

Right after that comes the Fulfillment of All Wishes: The Sadhana of Dakini Sangwa Yeshe from the essence manual entitled Plentiful Vase of Profound Instructions, which is a complete cycle of instructions.

After the opening verse, the small writing says that the sadhana has three parts: preparation, main part, and conclusion, as does almost every other sadhana.

First, in an auspicious place, on a day such as the tenth day of the waxing moon, arrange a dakini torma consisting of the fivefold chief and retinue in front of an image, if you have one. The torma should be surrounded by pellets and

decorated with ornaments and a red silken canopy. Assemble an abundance of excellent foods including fruits, meat, and wine. To the right and left of these, place the amrita and rakta. In front, arrange the line of outer offerings, the offering tormas, feast articles, and so forth.

You should practice this in an auspicious place, beginning on an important day, like the tenth day of the waxing or waning part of the lunar calendar; the waxing is the tenth day, and the waning is the twenty-fifth day. For those who want to specifically do the dakini practice, what makes a place auspicious? Various types of auspicious places include ones that have a single huge tree, not a forest; a dome-shaped cave; sindura-colored (reddish-orange) water flowing, such as a river of that color; a bhaga-shaped cliff, and so forth.

Some of the indispensable ingredients to put on the shrine are a cowrie shell and a mirror. On the bottom of a cowrie [shell], you write HA RI NI SA. There is also a chakra for the life force of the dakinis, and Mipham Rinpoche described how to design one of those. It is also taught that if you always wear the cowrie [shell] and the mirror without taking them off, then even if you don't do the dakini practice, you'll still accomplish it.

When beginning the practice, sit facing west. Why face west? One reason is because Uddiyana is to the west. Another point is that this dakini is for magnetizing activity, which is also connected to the western direction. When monks chant the sutras, they're supposed to sit facing Shravasti, because the Buddha mainly resided there. Here, you are trying to accomplish this dakini, so you face west.

Recite once the visualization for the refuge, saying,

In the sky before me is the guru,

Indivisible from the Wisdom Dakini,

Vividly present in a form embodying all objects of refuge.

Refuge and bodhichitta, as a matter of fact, only have a single sentence each:

In the Wisdom Dakini, I take refuge!

To swiftly attain buddhahood, I form the bodhichitta resolve!

Repeat these two lines three times. That means if you bring the meaning to mind, then it’s okay to say them three times. If you say them without bringing the meaning to mind, you can repeat them a thousand times, but it won’t help much.

The next four lines are for the offerings. They begin with The three realms, the vessel and contents, glory and riches, and so forth, and end with the mantra. Together with that, you visualize the outer, inner, and innermost ways of performing the mandala offering.

The next four lines plus the mantra comprise the guru yoga:

Pay heed, Guru Dakini, pay heed,

With devotion, I supplicate you from my heart!

Grant your blessings and dispel obstacles!

Confer the four empowerments and bestow the siddhis!

OM AH HUNG MAHA GURU DAKINI SVAHA

You should accumulate as many repetitions of this as you possibly can. For example, when doing this practice on the twenty-fifth day of the month at my monastery, we chant the four lines three times, then the mantra a hundred times. While chanting the mantra, you imagine that in the sky before you is the dakini Sangwa Yeshe, indivisible from your root guru. Then, while chanting the mantra, you imagine that you receive the four empowerments.

The next six lines are the visualization for having received the empowerments:

From the four places of the Guru Dakini,

White, red, blue, and green rays of light radiate.

As they dissolve into my four places,

My four obscurations are purified, and I obtain the four

empowerments.

The guru, dissolving indivisibly into me,

Becomes the luminous state of great bliss.

Afterwards, remain briefly in that state of luminosity. These were the preliminary steps; in other words, this was the ngöndro.

Next you dispel obstructors by offering them the torma. First consecrate the torma, summon the obstructors, and then hand them the torma. There's a mantra for each of these steps, but according to the text, it's fine if you skip doing this. On the other hand, if you feel that there are obstructors and you need to do something to be rid of them, then you'd better do it.

The text reads,

HRIH

In the utterly pure mind essence,

There is not even the term "deluded obstructors."

Within the space of the awakened mind of all phenomena

The vajra protection circle is spontaneously perfected.

VAJRA RAKSHA RAKSHA HUNG

Wouldn’t it be sufficient to just understand the first two sentences, that the nature of mind is utterly pure? That means the mind is empty, right? And in the empty mind, how can there be any delusion? Even if there were an obstructor, it’s just the play of this empty mind; it doesn’t exist anywhere, really. If you bring this to mind and comprehend it, then how could there be an obstructing demon anywhere?

Understand that all obstructing demons are the play of our own minds; and within the space of the empty awakened mind of all phenomena, the vajra protection circle is actually already spontaneously perfected. Isn’t it true that there’s no protection greater than realizing emptiness? When you realize emptiness, even if the whole universe were to rise up as your enemy, it couldn’t hurt you or inflict harm in any way. At the end of the verse you have the mantra, VAJRA RAKSHA RAKSHA HUNG.

The next four lines are a combination of bringing down the resplendence and consecrating the offerings. The first two lines state,

The entire world is the dakini buddhafield.

All beings are the form of wisdom dakinis.

These two lines pertain to bringing down the resplendence. And the next two are the consecration.

All the offering articles are the wisdom nectar of great bliss.

Outer, inner, and innermost offerings fill the sky.

OM SARVA PUJA MEGHA AH HUNG

From that perspective, you don’t have to consecrate each, like the water, the flowers, the perfume, and so forth, because everything is an offering. Outer, inner, innermost phenomena, everything is an offering. When it says repeat three times, it refers to the mantra, OM SARVA PUJA MEGHA AH HUNG. If you have musical instruments to play, then you sound them at this time.

The next mantra here, HRIH BHRUM DHUMA GHAYE NAMA SVAHA, is for manifesting the deity. In the Light of Wisdom, Volume II (Lamrim Yeshe Nyingpo) there is an Anuyoga-style development stage, where simply saying the mantra is enough for the complete visualization to unfold.

At this point, you visualize the deity, which is one central figure, with one goddess in each of the four directions.

HRIH BHRUM DHUMA GHAYE NAMA SVAHA

Arising from the awakened mind, . . .

I am equal to all the victorious ones.

That completes the visualization. Unlike other dakini practices, where they have red hair that blazes up, streaming upward, here it’s black shining hair tied toward the back. Between the eyebrows, which are in the lower part of the forehead, at the spot where in India they put the tika, there is a design called the “whorl-of-joy.” It is a delicate drawing, as if it were painted by a brush with a single hair, and it spins. Unlike Vajravarahi, Sangwa Yeshe has no pig’s head. The khatvanga she holds signifies the daka, and the top of the khatvanga is a vajra, not a trident. Otherwise, she has one face, two arms, and so forth. There’s no need to explain that part, as it is quite straightforward.

The visualization ends with a mantra, which is said while performing the corresponding mudras.

HRIH HUNG TRAM OM AH, OM AH HUNG

For lotus-family deities, when you arrange the five syllables, the top one is HRIH, for Amitabha's family. Then, Akshobhya is at the forehead with his HUNG. TRAM for Ratnasambhava is at the right side, and in the back is OM for Vairocana. The AH here is for Amoghasiddhi. The OM AH HUNG for body, speech, and mind are the same as usual. When you do the mudras, they correspond to those places.

Invoke and dissolve the wisdom beings and make offerings and praises, saying,

As mentioned earlier, the chief figure, the samaya being that you visualize here, sends out rays of light from the heart center. The tips of the light rays bend slightly like hooks, for they go to the buddhafields, and especially to Dhumathala and the twenty-three other sacred places, to invoke and summon hundreds and thousands of forms of dakinis. These are the four lines of invocation:

HRIH

From the dharmadhatu beyond arising,

And from the sambhogakaya realm beyond ceasing,

Wisdom Dakini, together with your retinue,

I invite you to this place; please come!

VAJRA SAMAJAH, E AH RALLI HRING HRING

JAH HUNG BAM HOH, TISHTHA LHAN, NAMO PURUSHAYA HOH

In regard to the mantra, JAH is to invite, HUNG is to make firm or remain, BAM is to mingle indivisibly, and HOH is to enjoy. TISHTHA LHAN means “please remain”; and NAMO PURUSHAYA HOH is paying homage.

You chant this four-line invocation with a gentle melody, while playing the damaru. I asked Dilgo Khyentse Rinpoche whether this melody was from the Chokling Tersar tradition, and he said, “No, it isn’t. It comes from Do Khyentse Yeshe Dorje.” It’s the invocation tune for the Yumka Dechen Gyalmo sadhana, according to Longchen Nyingtig. Whatever the case, they could in fact be the same tune.

The next eight lines include the outer, inner, innermost, and innermost secret offerings of thatness:

HRIH

From the union of the lord and lady, the world and all beings . . .

So enjoy it as the adornment of great bliss.

MAHASUKHA PUJA HOH

The next verse comprises the praises, where you say,

HRIH

Dharmakaya, the state of emptiness . . .

I respectfully praise the host of dakinis.

The recitation has three parts: approach, accomplishment, and activity. First, for the approach recitation, while possessing vivid presence, steady pride, and recollection of the pure symbolism, say,

In my heart center, the syllable HRIH rests upon a sun disc, . . .

While gathering and absorbing their blessings and siddhis.

It purifies the obscurations of beings throughout space, . . .

And I become a suitable vessel for accomplishment.

OM DHUMA GHAYE NAMA SVAHA

Recite this until you complete either a set number of recitations or a specified time period—or until a sign manifests.

The first four lines describe the visualization that you do while chanting. For magnetizing and subjugating activity, such as this, the mantra is written in a clockwise direction, but it faces inward toward the seed syllable, rather than outward as in a typical yidam sadhana. Also, the mantra then spins anti-clockwise rather than clockwise.

When doing a retreat, you should recite this approach mantra until completing either a set number or a set period of time, or until a certain sign manifests. The set number, generally speaking, is one hundred thousand mantras for each syllable in the mantra. But if the mantra is shorter than twelve syllables, as in this case where the mantra has eight syllables, then the number is larger. If it has many syllables, like the Hundred Syllable mantra of Vajrasattva, then you don't need to repeat it that many times. However, it's also said that since we're now in the age of strife, we need to say a higher number than usual.

The set period of time refers to doing retreat for three months, six months, or one year. According to the tantras, a six-month period is quite a long time for a single sadhana.

As for signs, there are higher, medium, and lesser signs. The higher sign is to have a vision of the deity in actuality and to hear the sound of the mantra. The medium is to have a good meditation experience—not like the feeling you get after taking a drug; not that kind of experience. The lowest sign is to have excellent dreams.

For dakini practices, it is said that if you feel completely upset mentally and almost can't stay in the retreat the first few days, it's actually a very good sign for having some accomplishment from the practice. Dilgo Khyentse Rinpoche once did a five-month retreat on Khandro Sangdü, and he said that the first part of the retreat was almost unbearable. He thought, "I'm going nuts. I'm going insane." But whatever that meant, later on it turned out quite well. Also, when Trulshik Rinpoche was in Tibet in the early days, he did the previously mentioned Nyang terma of a dakini practice; he, too, had severe upheavals during the first part of his retreat. On the other hand, if you feel very serene, very calm, and so forth at the beginning, like a placid surface of an undisturbed lake, that means nothing beneficial is going to happen, and there will be no accomplishment either.

Next, for the accomplishment recitation, say,

Amidst the dome of light in my heart center,

Within the unchanging bindu, is Gargyi Wangchuk, the

lord of the dance. . . .

And I obtain the twofold accomplishment.

Recite the mantra while visualizing this.

This needs a brief clarification. You, yourself, are Sangwa Yeshe, and in your

heart center there is a dome. This doesn't look like the dome surrounding Vajrakilaya; rather, it's a sphere of red light. Inside of that is also a small sphere, not exactly a sphere, but it is the lord of the dance, Gargyi Wangchuk. He is a manifestation of Amitayus, and in essence is Avalokiteshvara. He's brilliant red, and in his two hands he's holding a lotus and a vase of longevity. He is in union with his consort, Dhatvishvari, and from their union appears a cloudbank of bodhichitta, which turns into a continuous mantra garland that passes through your body and then comes out through your nose. Sangwa Yeshe holds a khatvanga in the crook of her arm. When the mantra garland enters the khatvanga, that causes it to transform into the daka (male deity). The mantra garland then passes through his body and comes out through his vajra jewel, in a circle, just like a firebrand. It re-enters you as Sangwa Yeshe through the lotus and again dissolves back into the heart center.

The light rays that emanate from this illuminate the entire world as a mandala, meaning that all experiences are divine forms, all sounds are mantra, and all movement of mind is original wakefulness. This being so, deities appear filling all of space, and from their three places rays of light shine forth. These light rays dissolve into you, and through this the great bliss is kindled even further. Having set the great bliss ablaze, you have obtained the twofold siddhi. While visualizing this, you recite the same mantra as before: OM DHUMA GHAYE NAMA SVAHA.

Third, for the activity recitation, which comes after having completed the approach and accomplishment, say,

From the heart syllable of the wisdom being,

The radiating light makes the retinue devis

Emanate innumerable replicas of themselves,

Fulfilling the four kinds of activity.

HRIH MA HA RI NI SA OM BHRUM HRIH HUNG

Recite this one-tenth as much as the approach and accomplishment mantras. The particular activity-recitation should be learned from the root text.

In this mantra, OM is for pacifying; BHRUM is for increasing; HRIH is for magnetizing; HUNG is for subjugating. You recite it one-tenth as much as the main mantra. So, if you've done one million of the approach and accomplishment mantras, then you would do one hundred thousand of this mantra. If you are only doing the practice for the twenty-fifth day feast offering, then you just do as many as you see fit.

The particular activity-recitation has something to do with Kurukulle, and in the terma root text, there's also a longevity practice.

During the session break, offer the Thousand Verses in the general way. Or, if you prefer a slightly more elaborate way, arrange the offering torma, amrita, and rakta. Sanctify them with RAM YAM KHAM, and recite OM AH HUNG HRIH three times. Then make this offering by appending the following to the approach-mantra, saying three times,

MAHA PANCHA AMRITA RAKTA BALINGTA KHAKHA KHAHI

The Thousand Verses mentioned here include the Vowels and Consonants (ali-kali), repeating the offerings and praises, and then the Hundred Syllable mantra.

If you prefer to practice in a slightly more elaborate way, then you can perform a torma offering. The torma offering is actually a very important part, and the torma to the dakinis, made of flesh and blood, should not be interrupted—don't miss a single day. The torma has a particular design with a main peak and five smaller peaks. If you don't have this special flesh-and-blood torma, then you can offer a small piece of beef and grapes or other red fruits, together with some red

flowers and wine. To do this, first sanctify the torma offering with RAM YAM KHAM and then OM AH HUNG HRIH three times. You then make the offering by saying the approach mantra with the offering mantra added at the end, like so: OM DHUMA GHAYE NAMA SVAHA MAHA PANCHA AMRITA RAKTA BALINGTA KHAKHA KHAHI. Then offering the torma, you say,

HUNG

Perfect conqueror, Vajra Dakini, . . .

Each of your many realms and bodily forms

Has a hundred thousand dakinis. . . .

Of the wisdom types and the ones carrying out activities,

There are a hundred million dakinis in your retinue.

Offer this into the sky, accompanied by musical sounds of the small hand-drum, and so forth.

This is called the Hundred Thousand Dakini Song, and it is found in many different texts, in both the Nyingma Kama and original Terma scriptures. You find the same wording in the Chakrasamvara sadhana.

The small hand-drum mentioned in the small writing is not a damaru, but a different kind of small instrument, like ones you see in India sometimes. Jigme Lingpa provides a detailed description of how to make one in his explanation of the Gongdü, and if you make that particular type of hand-drum, then definitely all the dakinis will arrive as soon as you play it.

Accompanied by this music, you offer the torma into the sky. If you place the

torma offering for the dakinis in a place where human beings, dogs, and other scavengers can get to it, there will be severe repercussions. In other words, don't just throw it up in the air and let it fall down on the ground, but place it somewhere out of harm's way.

Next is the third part, the conclusion. First, for the feast, consecrate the feast articles, saying,

HRIH

The vast bhandha of space . . .

Recite OM AH HUNG three times.

The vast bhandha of space refers to inner space of the body itself. Filled with the nectar of awareness wisdom is easy to understand. The expression of awareness (rigpa'i tsal) is called cloud of bodhichitta. Whenever the expression of awareness is allowed to be spontaneously liberated within the expanse of emptiness, it is called the feast enjoyments of great bliss.

Then comes the invocation.

To invite the field of accumulation, say,

HRIH

From the twenty-four sublime places

And from the eight great charnel grounds,

I invite you, hosts of mother dakinis,

Dancing and swaying in the poses of great bliss,

Tinkling and jingling with ornaments and bells,

Sounding the beat of your small hand drums,

Please come immediately

To the gathering of yogis and yoginis!

VAJRA SAMAJAH

The twenty-four sublime places have external locations, but they also correspond to locations within the body. When I looked for the geographical locations of these twenty-four places, I was only able to figure out eight of them, and in each of those places there is a Hindu temple with a shrine for Maheshvara. The eight great charnel grounds are the Cool Grove in India, the one in Nepal, if that is counted among them; otherwise, I don't know the others. The dakinis live in those places, and you invite them from there. Uddiyana is also counted among the twenty-four places. The inner twenty-four places within our body are exactly as they are explained in the Yumka of the Longchen Nyingtig.[42]

When the dakinis arrive, they dance like belly-dancers, jingling and tinkling and playing small hand drums, inviting all yogis and yoginis to join the gathering. It's said that there must be both yogis and yoginis; otherwise, the dakinis won't come. Come immediately means, "right this moment." VAJRA SAMAJAH.

Next are the offering, the apology, and the deliverance, together in one chant.

For the offering, apology, and deliverance offering, say,

HRIH

I present this outer offering of sense pleasures

To delight the body of the dakinis!

This offering of the union of great bliss

I present to the voice of the dakinis! . . .

And deliver the three poisons in the state of self-liberation;

So bestow the supreme and common siddhis!

GANA CHAKRA PUJA HOH, SAMAYA SHUDDHE AH,

MATRAM RUDRA MARAYA PHAT

Set ablaze the experience of great bliss while enjoying the five sense pleasures, especially in combination with the secret conduct. As the samaya of eating, enjoy in the manner of inner pouring and burning.

Except for monks, everybody is probably well aware of what the secret conduct is. To enjoy in the manner of inner pouring and burning means the inner heat has been set ablaze, so that consuming food and drink ignites the flames even further, and the pure part of the essences are then offered to the deities, who naturally abide within the channels and the chakras. After that, gather the residuals. To consecrate them say,

OM AH HUNG HA HOH HRIH

These sense pleasures of the vajra samaya become a cloud of nectar

filling the sky.

Then dedicate it, saying,

HRIH

Hosts of dakinis, with unending brilliance,

Out of the play of wisdom space,

Partake of these residual enjoyments

And fulfill the activities according to your promise!

DAKA DAKI BALINGTA KHAHI

The residual offering is not for the wisdom dakini, but for the manifestations of the wisdom dakini—mainly what are called the twenty-eight ishvaris, or wangchukmas in Tibetan.

Following this, replenish the offerings and repeat offering and praise as above. When combining this with receiving the siddhis, say,

HRIH

In the essence mandala of bodhichitta,

Gathering of deities reveling in wisdom magic,

Without departing, remember your vajra samaya

And bestow blessings, empowerments, and siddhis!

And then at the end of the essence mantra, OM AH HUNG MAHA GURU DAKINI SVAHA, add KAYA WAKA CHITTA SIDDHI PHALA HOH.

To apologize for mistakes say,

HOH

Within the mandala of the Wisdom Dakini,

Among the offerings, samadhis, activities, and so forth,

In the innate state of luminosity, I apologize

For the mistakes I've committed through incorrectness.

A A A

If you have a shrine object, perform the general tenshuk for the guests of the feast, which is the request for them to remain as shrine objects.

The general way to do that is to recite the short verse beginning with Dirni tendang lhenchig du. You'll likely always have a shrine object, but if not, then you don't chant this.

Next, dissolve and re-emerge as the self-visualization. Then dedicate, make aspirations, and recite verses of auspiciousness.

Like a rainbow vanishing into the sky,

The display of spontaneous presence dissolves into space.

The state of primordially pure suchness

Is left free of artifice, hope, and fear.

A A A

Just as a rainbow vanishes into the sky, the spontaneous presence, which is the mandala of the deity that manifested out of primordial purity, is now effortlessly allowed to dissolve back into the state of primordial purity. Just leave it be, without artifice, without hope or fear. This is different than normal dissolution, where you first dissolve the realm into the palace, the palace into the surrounding deities, and the deities into the central figure, which then slowly disappears. Here, it all happens at once of its own accord. Finally, you say,

HOH

In the mandala of the Wisdom Dakini,

Within unconditioned space, I dedicate

All acts of engaging in the secret meaning.

May the two obscurations be purified, may wisdom increase,

May we be victorious in the battle with the four maras,

And may buddhahood swiftly be attained!

Uttering this, enter your daily activities.

These are the progressive steps of the path, which support development and

recitation. If you wish to train in the completion stages with and without marks, you should learn them from the terma root text.

There’s also a verse of auspiciousness from the previous Chokling Rinpoche, which you can include if you would like to chant more verses of auspiciousness.

This explains the basic framework for the sadhana. However, on the twenty-fifth day, it would be excellent if you also include the longevity practice. After you have done the approach, accomplishment, and activity-recitation, then insert the recitation for longevity. There’s also a particular fire puja to add in at some point, which pertains to the activities. All the masters say if you want a dakini practice that is simple, effective, and easy to apply, then this is it.

Among the six cycles of the Zurza Tukdam, there is an arrangement of the Yeshe Tsogyal practice made by the second Chokling incarnation (the same one who wrote the ngöndro text entitled The Great Gate), which is also very good to do on the twenty-fifth day, but sometimes people feel it’s a little too long.

We’ll stop here. Sometimes, if you say too much about the dakinis, they get upset.



41 Translated by Erik Pema Kunsang



COMMENTARY ON THE FULFILLMENT OF ALL WISHES[43]

Lama Putsi Pema Tashi[44]

PREPARATION

In the sky before me is the guru,

Indivisible from the Wisdom Dakini,

Vividly present in a form embodying all objects of refuge.

In front of you is the root guru who has pointed out your mind as dharmakāya, indivisible from the wisdom Dākinī Sangwa Yeshe, the embodiment of all objects and sources of refuge—of the Three Roots and Three Jewels, present as the embodiment of the Three Roots. Visualizing in this way, take refuge in the wisdom Dākinī Sangwa Yeshe, until attaining the heart of awakening, by saying,

In the Wisdom Dakini, I take refuge!

To swiftly attain buddhahood, I form the bodhichitta resolve!

Repeat that three times.

In order to bring all beings living in the three realms of cyclic existence to the

level of buddhahood, you practice the profound path and set your resolve on buddhahood in aspiration and application. This is how to form your resolve. Then continue with the preliminaries.

OM AH HUNG . . .

The three realms, the vessel and contents, glory and riches,

My body, luxuries, and all virtues,

I offer to the lords of compassion.

Accepting them, please bestow your blessings.

OM SARVA TATHAGATA RATNA MANDALA PUJA HOH

This is the offering of the outer, inner, and secret mandala, just as in the Tukdrub preliminary practices and elsewhere.

By saying that, present the outer, inner, and innermost mandala

offerings.

Next is guru yoga, where you supplicate,

Pay heed, Guru Dakini, pay heed, . . .

Confer the four empowerments and bestow the siddhis!

OM AH HUNG MAHA GURU DAKINI SVAHA

Accumulate as much of this mantra as you can. Pay heed, kye in Tibetan, is a phrase of calling out. You supplicate the wisdom Dākinī Sangwa Yeshe, indivisible from your own root guru, with devotion from the heart. Thus, your body, speech, and mind are blessed by awakened body, speech, and mind. You are beseeching her to dispel temporary and ultimate obstacles to your practice of the sacred dharma. Please confer the four empowerments—the vase, secret, knowledge, and word empowerments—and bestow the siddhis. Thus, having supplicated, you chant the mantra OM AH HUNG MAHA GURU DAKINI SVAHA as much as you can. This is the guru yoga preliminary. You have requested the bestowal of the four empowerments from the guru Dākinī with the words Confer the four empowerments. So, after accumulating the mantra, you take the actual empowerment:

From the four places of the Guru Dakini,

White, red, blue, and green rays of light radiate.

Lights radiate from the four places—the crown, throat, heart, and navel—of your root guru as inseparable from the wisdom Dākinī Sangwa Yeshe. As it is said, “From OM at the crown of the head, white light radiates and dissolves into the crown of your head, whereby you receive the vase empowerment.” Similarly, with the visualization of the other empowerments, red light radiates from the throat and dissolves into your throat, blue light issues from the heart and merges into your heart, and green light emanates from the navel, melting into your navel.

As they dissolve into my four places,

My four obscurations are purified, and I obtain the four

empowerments.

Thus, as it is said, when you receive the fourth empowerment, the obscurations to wisdom are purified, and you are empowered to practice the Great Perfection. Light emanates four times, flowing into your four places, purifying the four obscurations, and endowing you with the vase, secret, wisdom-knowledge, (and word) empowerments.

The guru, dissolving indivisibly into me,

Becomes the luminous state of great bliss.

Finally, the guru joyfully melts into light and dissolves into you, and you settle in evenness (nyamzhag), indivisible from the guru. Resting in a state of luminous great bliss, free from all conceptual elaboration, think that your mind has merged indivisibly with the guru. This is the same as when you settle in evenness (doing meditation practice), isn't it? Look into the natural face of dharmakaya.

MAIN PART

HRIH

In the utterly pure mind essence,

There is not even the term "deluded obstructors."

Within the space of the awakened mind of all

phenomena,

The vajra protection circle is spontaneously perfected.

VAJRA RAKSHA RAKSHA HUNG

These lines really seem to be following the intention of the Great Perfection. They are talking about mind's essence (sems nyid)—the true nature of mind—not mind, which is endowed with deluded thoughts of subject-object duality. Here it is mind essence, which has been pointed out to you; it is not that you have been introduced to mind mixed with deluded thoughts of subject-object duality, right? Obscurations have never penetrated the nature of mind, whose very identity is to be primordially free from all conceptual elaboration. In this originally pure ground of mind essence, pure from the beginning, there is not even the phrase deluded obstructors. In originally pure mind nature that is recognized, the root of the obstructors, subject-object delusion, does not exist. In recognition, there is not even the name.

The reason why this delusion doesn't exist is then described by the line that reads, Within the space of the awakened mind of all phenomena. The space of awakened mind is purified (byang ba) in being primordially untainted by defects and perfected (chub pa) in that all qualities are spontaneously present. That is how the space of awakened mind is. As it says in the Tukdrub Gyepa, "HUNG! The Three Roots of the bodhichitta of natural awareness, Do not exist anywhere other than in the state indivisible from myself."[45] Likewise, as it says in the Treasury of Dharmadhātu, "Primordially untainted by impurity, purified of samsara, perfected with spontaneously present qualities . . .". Thus, phenomena are the space of awakened mind, and awareness, the essence of the blissful ones, is empty in essence, cognizant in nature, and all-pervasive in capacity.

Within that space, The vajra protection circle is spontaneously perfected. Here to explain vajra, a material vajra is uncuttable, indestructible, real, solid, firm, and utterly unobstructed. This is the intrinsic vajradharma. Nothing else can destroy it, yet it has the power to annihilate everything else. Vajra is explained like that: Subject and object, all concepts about the characteristics of things, cannot split it; however, it can cut subject and object, all concepts about the characteristics of things. Meditating like that, you experience it to be present in a spontaneously perfected manner. VAJRA RAKSHA RAKSHA HUNG is the mantra for the protection circle.

Bring down the resplendence and consecrate the offerings, saying,

The entire world is the dakini buddhafield.

All beings are the form of wisdom dakinis.

Everything here is explained in terms of the Great Perfection: The entirety of the externally appearing vessel of the world, without exception, is a field of wisdom Dākinīs, pure like the western pure realm of Sukhāvatī. From all directions, light rays radiate, proliferating representations [of enlightened body, speech, and mind]. It is like this, replete with the features of a pure realm. The entire inner contents, the sentient beings, such as humans and animals, are manifest in the form of wisdom dakinis.

All the offering articles are the wisdom nectar of great bliss.

Outer, inner, and innermost offerings fill the sky.

All material things, the offering articles as well as all external things and implements, are the wisdom nectar of great bliss. Outer, inner, and innermost offerings fill the sky. As it is said, outer, inner, and innermost offerings are the great offering-seal of appearance and existence as manifest ground. The phrase appearance and existence as manifest ground encompasses all phenomena—here represented by the torma vessel of the apparent world, which holds the torma of the inner contents of all existent beings. To say appearance and existence are primordially manifest as the ground indicates that all phenomena are inherently pure from the beginning. Even the word impure is irrelevant. So outer, inner, and innermost offerings fill the sky. Offering clouds are indicated by the mantra, where you say,

OM SARVA PUJA MEGHA AH HUNG

Repeat (the mantra) three times.

Then you develop the deity, saying,

HRIH BHRUM DHUMA GHAYE NAMA SVAHA

As the mantra of the definitive, luminous ground, HRIH is the root syllable for the magical display. HRIH BHRUM DHUMA GHAYE NAMA SVAHA is the mantra for developing the deity. All mantras are unmistaken wisdom, and this wisdom within the mantras provides the conditions for developing the deity and enacting the noble activities. For example, the mantra for Vajrakilaya, OM BENZA KILI KILAYA, is the mantra for developing that deity with the name of Dorje Shonnu, Vajrakilaya.

Arising from the awakened mind,

What appears and exists is a buddhafield, the display of the

dakinis.

Within the vajra protection circle,

Generally, the development phase can unfold according to Anu or Ati. If you are developing HRIH BHRUM DHUMA GHAYE NAMA SVAHA, according to Anu, then, with the mantra for developing you should think, “Everything is the nature of deity and the buddhafield.” You plant the stakes of the three samadhis with this development mantra.

Awakened mind is the ground, the buddha nature, which is not tainted or obscured but pure from the beginning. From this pure ground, everything that appears and exists is the buddhafield. All of existence, the container and the contents, is the display of the Dākinī buddhafield. The entire deity visualization is within this protection circle of the three vajras.

Amidst the blazing triangular source-of-dharmas,

Upon the lotus, sun, and bamro,

I am the dakini Sangwa Yeshe, . . .

Embracing the daka khatvanga,

Ablaze with boundless rays of red light.

This daka khatvanga is her consort, who is Padmasambhava. The top of the khatvanga has a vjara, which is the yab, the method.

In the four directions, upon four-petaled lotus flowers,

Are the four dakinis of the four families, looking like me.

The main figure is Sangwa Yeshe and the retinue is in the four directions.

In the brilliant hues of blue, yellow, white, and green,

They hold curved knives with the attributes of their families.

The blue vajra khandro in the east has a vajra [on top of the knife], the yellow ratna khandro in the south has a jewel, the white buddha khandro in the west has a wheel, and the green karma khandro in the north has a crossed vajra.

Surrounded by a hundred thousand dakinis of the sacred places

and valleys,

This refers to the twenty–four sacred places and the thirty-two valleys.

With the five wisdoms and vajra body, speech, and mind,

I am equal to all the victorious ones.

This is empowering you with the five wisdoms and sealing that with enlightened body, speech, and mind, which makes you equal to the victorious ones.

HRIH HUNG TRAM OM AH, OM AH HUNG

You are empowered by the victorious ones. From your heart center, light rays emanate to invite the victorious ones and their retinues to appear in the space in front. From the place of illusory manifestations, they appear. The magical display blesses your own body, speech, and mind. Then, the lord of the family, Amitabha, truly manifests his wisdom: a white OM in the ushnisha, a red AH in the throat, and a blue HUNG in the heart center. OM AH HUNG, enlightened body, speech, and mind, bless your own body, speech, and mind, which are primordially the essence of the enlightened body, speech, and mind. This being so, it truly happens, and you are sealed by the three vajras; this is the sealing.

Next is the invitation.

Invoke and dissolve the wisdom beings, and make offerings and praises, saying,

HRIH

From the dharmadhatu beyond arising,

And from the sambhogakaya realm beyond ceasing,

Wisdom Dakini, together with your retinue,

I invite you to this place; please come!

From the dharmadhatu beyond arising, the seed syllable in your heart radiates infinite light rays and pervades the buddhafield with red rays like hooks. They invoke Sangwa Yeshe and her retinue of hundreds of thousands of Dākinīs to appear within the celestial palace in the sky before you. And from the sambhogakaya realm beyond ceasing means the wisdom appearances are completely free from arising, dwelling, and ceasing. They arise from the unborn dharmadhatu, the dharmakaya, free from elaborations. Their unobstructed, self-luminous [nature] is the sambhogakaya buddhafield. From this, the nirmanakaya wisdom Dākinī Sangwa Yeshe and her retinue arise when you invoke them, saying, Wisdom Dakini, together with your retinue, I invite you to this place, please come!

This is the invitation.

VAJRA SAMAJAH, E AH RALLI HRING HRING

JAH HUNG BAM HOH, TISHTHA LHAN, NAMO PURUSHAYA HOH

Indivisibly, the mandala of the wisdom being dissolves into the samaya being, like water into water, and takes a seat.

From your heart center, inconceivable numbers of offering goddesses are emanated, offering prostrations.

HRIH

From the union of the lord and lady, the world and all beings

Are spontaneously perfected as the five sense pleasures.

The union of means and knowledge

Fills the sky with a cloud of innermost offerings.

These are exactly Dzogchen dharma words. From the union of the lord and lady, the world and all beings, means that the outer vessel of the world and the inner contents of its beings arise from the union of the male and female. To explain, the male and female represent space and awareness in union. Space is free from all elaborations; the subject is rigpa wisdom. To give the male a name, it is “wisdom.” The line stating, Are spontaneously perfected as the five sense pleasures, means that primordially, all the various sense objects—sights, sounds, smells, toucheables, and so forth—are spontaneously perfected. Realizing the object, space free from elaborations, and recognizing the wisdom, the subject, to be free from elaborations is the union of means and knowledge that fills up the sky with a cloud of innermost offerings.

In nondual equality, I present

This unexcelled, innermost offering

Of the one taste of indivisible cognizance and emptiness,

So enjoy it as the adornment of great bliss.

MAHASUKHA PUJA HOH

Of the one taste of indivisible cognizance and emptiness, indicates that the empty essence and the cognizant nature are the inseparability of empty cognizance. Whatever appears is the nature of cognizance, and the essence of cognizance is empty. The cognizance arises from within the state of emptiness. Hence, indivisible empty cognizance is of one taste. In nondual equality, I present this unexcelled, innermost offering, means that you offer this without holding onto duality. Realizing the equality, or one taste, of samsara and nirvana, you are making the great bliss offering, mahasukha puja hoh, which can be enjoyed as the adornment of great bliss.

HRIH

Dharmakaya, the state of emptiness,

There are three kayas, dharmakaya, sambhogakaya, and nirmanakaya. Dharmakaya, the state of emptiness, means that within dharmakaya, all obscurations and habitual tendencies [are purified]. Resting in this state is the ultimate method for attaining buddhahood. Buddha nature is purified and perfected, as the two purities.[46] Possessing the twofold purity is called dharmakaya.

Sambhogakaya, luminous great bliss,

Nirmanakaya, limitless variety of magical manifestations,

I respectfully praise the hosts of dakinis.

From within emptiness, free from all elaborations, dharmakaya emanates outwardly. The luminosity is the sambhogakaya, which unfolds from the dharmakaya, as the nature of luminous great bliss. Dharmakaya can be likened to clouds, and sambhogakaya activity can be likened to rain coming from these clouds. Bodhisattvas on the tenth bhumi can recognize the sambhogakaya and svabhavikakaya. From that, the nirmanakaya has the capacity to arise in a limitless variety of magical maniestfations, to benefit and liberate impure sentient beings. Thus, wisdom Dākinī Sangwa Yeshe and her retinue manifest to tame beings.

Offering goddesses emanate from your heart center to offer prostrations and praises. Then these inconceivable offering goddesses dissolve back into your heart center.

The recitation has three parts: approach, accomplishment, and activity. . . .

Next, for the accomplishment-recitation, say,

Amidst the dome of light in my heart center,

Within the unchanging bindu, is Gargyi Wangchuk, the lord of the

dance.

This is the jnana sattva.

. . . And I obtain the twofold accomplishment.

Recite the mantra while visualizing this.

Third, for the activity-recitation, which comes after having completed the approach and accomplishment, say,

From the heart syllable of the wisdom being,

The radiating light makes the retinue devis

Emanate innumerable replicas of themselves,

Fulfilling the four kinds of activity.

From the heart center of the wisdom being, Gargi Wangchuk, inconceivable light rays radiate and strike Sangwa Yeshe’s four female retinue deities, who are dark blue, yellow, white, and green. They then Emanate innumerable replicas of themselves. When the light rays touch the heart of the vajra Dākinī, she sends out emanations that pacify sickness, malevolent spirits, the eight fears, and so forth. Light rays then dissolve back into you, and you accomplish the pacifying activity. Next, light rays strike the heart of the ratna Dākinī, who sends out inconceivable emanations and re-emanations. [She sends out light rays] that help beings achieve long life, merit, splendor, wealth, fame, and so forth in this world. As these yellow light rays dissolve back into you, think that you have accomplished the increasing activity. For the magnetizing activity, the great bliss, light rays from the White Dakini, who is Kurukulle, radiate inconceivably, accomplishing all the glory, wealth, and so forth of this world, which then dissolves into you. Think that you’ve now accomplished the magnetizing activity. Once again, light rays emanate from the heart center and hit the green deva, the karma Dākinī. From her heart center, infinite emanations and re-emanations exude. In the world, any person who has all ten negative characteristics, [samaya] violators, evil spirits, and all uncontrollable beings are liberated. The light rays then dissolve into you, and you think that the wrathful activity has been accomplished. In this way, think that the four kinds of activities are fulfilled.

HRIH MA HA RI NI SA OM BHRUM HRIH HUNG

To explain the mantra: HRIH MA, are the syllables of the male and female, HA RI NI SA, are the four classes of dakinis, OM BHRUM HRIH HUNG, are the syllables for the four activities.

Recite this one-tenth as much as the approach and accomplishment mantras. The particular activity-recitation should be learned from the root text.

During the session break, offer the Thousand Verses in the general way. Or, if you prefer a slightly more elaborate way, arrange the offering torma, amrita, and rakta. Sanctify them with RAM YAM KHAM, and recite OM AH HUNG HRIH three times. Then make this offering by appending the following to the approach-mantra, saying three times,

Maha pancha amrita rakta balingta khakha khahi . . .

CONCLUSION

HRIH

The vast bhandha of space

Is filled with the nectar of awareness-wisdom.

The offering clouds of bodhichitta gather,

And become the feast enjoyments of great bliss. . . .

If you have a shrine object, perform the general tenshuk for the guests of the feast, which is the request to remain as the shrine object. If not, make the request to depart. Next, dissolve and re-emerge the self-visualization. Then dedicate, make aspirations, and recite verses of auspiciousness.

Like a rainbow vanishing into the sky,

The display of spontaneous presence dissolves into space.

The state of primordially pure suchness

Is left free of artifice, hope, and fear.

AA A

HOH

In the mandala of the Wisdom Dakini,

Within unconditioned space, I dedicate

All acts of engaging in the secret meaning.

May the two obscurations be purified, may wisdom increase,

May we be victorious in the battle with the four maras,

And may buddhahood swiftly be attained!

Uttering this, enter your daily activities.



43 Translated by Zack Beer and Marcia B. Schmidt

CLOUD BANKS OF BLESSINGS[47]

Supplication to the Lineage Gurus for the Daily Practice of Yeshe Tsogyal

Chokgyur Dechen Lingpa

Primordial protector, great consort of Samantabhadra,

Five Dhatvishvari queens endowed with the five perfections,

Vajravarahi, who appears as the nirmanakaya,

I supplicate you; grant me the wisdom of great bliss!

Lord of Secrets and Dakini Leykyi Wangmo,

Padmasambhava and Yeshe Tsogyal,

Yeshe Rolpa Tsal and Princess Metok of Zur,

I supplicate you; grant me the wisdom of great bliss!

Root guru, vidyadhara, and your consort,

Wisdom dakinis, assemblage of mandala deities,

Dakas and dakinis, ocean of vow-holders,

I supplicate you; grant me the wisdom of great bliss!

Grant your blessings to perfect the development stage through the

outer sadhana of Tara!

Grant your blessings to be adept in nadi and prana through the

inner sadhana of Varahi!

Grant your blessings to realize the innate great bliss

Through the secret sadhana, the phonya path of Secret Wisdom!

Grant your blessings to attain mastery over immortality by

undertaking asceticism

Through the innermost sadhana of Mandarava!

Grant your blessings to accomplish the wisdoms of the four visions

Through the thatness sadhana of Yeshe Tsogyal!

In response to encouragements from Dechen Chödrön, who possesses the transmission of this teaching, from the most faithful Jetsun Losang Chödrön, and others, as well as for the sake of the terma, I, Chokgyur Dechen Lingpa, composed this in Glorious Lhasa, the assembly place of dakinis, and Pema Rangdröl wrote it down.



47 Translated by Erik Pema Kunsang

ZURZA KHANDRO LINEAGE SUPPLICATION COMMENTARY[48]

Tulku Urgyen Rinpoche

First you chant the lineage prayer. The primordial protector is Samantabhadra and his consort Samantabhadri. As soon as you say, “endowed with the five perfections, or certainties,” that means the sambhogakaya. Here it is the five consorts of the five buddhas. The nirmanakaya is Vajravarahi. Bestow the wisdom of great bliss means great bliss is without even the word suffering. In the state of great bliss without grasping, there is wisdom, wakefulness. The Lord of Secrets is the same as Vajrapani, and Dakini Leykyi Wangmo is the compiler of the tantras. She is one of the gurus of Padmakara, whose consort is Yeshe Tsogyalma. Yeshe Rolpa Tsal is the past life of Chokgyur Lingpa. Princess Metok of Zur later incarnated as the consort of Chokgyur Lingpa, Dechen Chödrön. I supplicate you, bestow the wisdom of great bliss.

Root guru, vidyadhara and your consort, means Chokgyur Lingpa and his consort. The next line, Wisdom dakinis assemblage of mandala deities, refers to the deities in the sadhana here. The following line indicates dakas and the ocean of protectors.

Next it explains the different levels of sadhana. Through the outer sadhana of Tara, you perfect the development stage. The inner sadhana, which is Vajravarahi, makes the nadis and prana supple. The secret sadhana, which is Sangwa Yeshe, is the phonya path, whose practices relate to the third empowerment. By means of the example wisdom, you realize the ultimate wisdom, the true meaning. Please bestow the blessings to realize the innate great bliss.

Bestow your blessings to attain mastery over immortal longevity by undertaking asceticism. Once you apply the yogic discipline, you realize the deathless mastery of longevity, the vidyadhara level of immortal life.

The innermost sadhana, which is Mandarava, refers to the pith instructions. She was the princess of the king of Zahor. There are four sadhanas now, the outer, inner, secret, and innermost. There is lastly, the ultimate or the thatness sadhana, which is Yeshe Tsogyal, who is a Tibetan girl. Bestow your blessings to accomplish the wisdoms of the four visions.

The colophon reads, In response to encouragements from Dechen Chödrön, Chokgyur Lingpa’s consort. She is the one who asked for this and is the recipient of the teachings and the holder of the lineage. She received it from the most faithful Jetsun Losang Chödrön, a nun and the daughter of a high dignitary, an assistant of the Dalai Lama. They asked many times and made many offerings. In response to them and many others, as well as for the sake of the terma, this was composed by Chokgyur Dechen Lingpa at Glorious Lhasa, the assembly place of dakinis, and written down by Pema Rangdröl.



48 Translated by Marcia B. Schmidt



Zurza Khandro

THE DAILY PRACTICE OF YESHE TSOGYAL[49]

The yoga of thatness, The daily practice of Tsogyal, From the Six Cycles of Zurza's Tukdam

Padmasambhava and Chokgyur Lingpa arranged by Karmey Khenpo Rinchen Dargye

Homage to the Guru's Assembly of Dakinis

Among the dakini sadhana cycles of Zurza's Tukdam, this is the sadhana of innermost thatness, the daily practice of Yeshe Tsogyal. It has three parts: preliminaries, main part, and conclusion.

First, once you have fully received the empowerment for this practice and abide by the samayas, engage in the mind trainings of renunciation and bodhichitta. With enthusiastic vigor, imagine that sentient beings filling all of space take refuge and arouse bodhichitta in the presence of Guru Yeshe Tsogyal, the embodiment of all the objects of refuge, which are in the sky before you. Then repeat each of the following three times:

NAMO

In the guru, yidam, and dakini,

The ocean of victorious Three Roots,

I and all other beings take refuge

With one-pointed devotion until reaching enlightenment.

HOH

All sentient beings have been my mothers.

In order that they may attain buddhahood,

I will continuously develop bodhichitta, by refraining from all evil

deeds,

Practicing virtuous actions, and benefiting others.

May all sentient beings be happy;

May they be free from all suffering;

May they never be apart from joy;

And may they realize the equality of all phenomena.

By repeating this three times, you will train your mind in the four immeasurables. Then say,

HUNG HUNG HUNG

This is the natural sound of the vajra mantra, which expels all maras, obstructors, and perverted guides. Then by saying,

VAJRA GYANA RAKSHA DHRUM

Steadily imagine the protection circle. If you have set out offerings in actuality, consecrate them by saying,

AH HUNG SARVA PUJA MEGHA SAMAYE HUNG

The second has two parts: the primary part of the practice of meditation, which is to visualize the deity, and, as the subsidiary part, entering the samadhi of the recitation. For the first say,

A

Everything is the nonarising dharmadhatu,

Manifesting as the spontaneously present expression of awareness.

The capacity displayed in manifold ways is bam.

E YAM BAM LAM SUM RAM and DHRUM

Become space supporting wind, water, earth,

And Mount Sumeru blazing with flames in the space of the five

consorts.

Within the protection circle of unchanging vajras,

Amidst the realm of a thousandfold fully bloomed lotus flowers,

Is a celestial palace supported by a vajra cross.

Square in shape and decorated with jewels,
It has four gates, walls, ledges, tiled overhangs,
Lattice designs of lotus flowers and jewels,
Wall colonnades, balustrades, and eight arches,
As well as lotuses, dharma wheels, deer, parasols,
White flowers, and jewel crest ornaments.

In the center of a square jewel,
Upon a multi-colored four-petaled lotus, a sun, and a moon,
Yeshe Tsogyal appears from the letter bam.
Reddish white, she has one face and two arms.
Her right hand, holding a vajra,
Emits a huge cloud of nectar from the thumb and ring finger,
To delight the victorious ones and their sons.
Her left hand, with the gesture of equanimity,
Holds a skull cup filled with nectar.
She wears beautiful silken garments
And is adorned with various jewel ornaments.
Half of her hair is tied up, while the rest flows down freely.
A garland of jewels and flowers graces her hair,
And a crest ornament of gold and turquoise glows with light.

In the posture of a reveling queen, she is seated upon a lotus and moon disc.

The four qualified consorts are in the four directions:
The princess holds an arrow with silken streamers and the vase of longevity.
Shakya Devi holds up a vajra and bell.
Kalasiddhi raises a khatvanga and a dagger.
Tashi Kyedren brandishes a casket and a dagger.
All are reddish white and the color of their family.
They wear the garments of India, Nepal, and Bhutan.

Four goddesses, bearers of the four mudras,
White, yellow, red, and green, guard the gates.
As our protectors, a gathering of deities and vidyadharas,
Dakinis, dharma protectors, and treasure lords,
Are vividly present like banks of rain clouds.

They are the primordially pure body, speech, and mind,
The nature of the five wisdoms.
OM AH HUNG

OM HUNG TRAM HRIH AH

ABHIKHENTSA HUNG

Having visualized this, say,

HUNG HRIH

In the pure realm of dharmadhatu,

Samantabhadra’s consort, engaged in union,

Has, through the aspiration of boundless compassion,

Manifested in the form of great enjoyment (sambhogakaya).

Host of dakinis, sporting in magical display,

With myriad types of pleasing offering articles,

I invite you with deep faith and yearning.

All of you, without exception, please come here and join me!

GYANA CHAKRA VAJRA SAMADZAH

A HARINISA GYANA DHAKI HRING HRING DZAH DZAH

By saying,

VAJRA GYANA DZAH HUNG BAM HOH, SAMAYA TISHTHA LHAN,

Request the invited wisdom beings to remain firmly and indivisibly.

If you would like to make a brief homage and offering, say,

A LA LA HOH, ATIPU HOH, PRATICCHA HOH

HUNG HRIH

This offering cloud of Samantabhadra,

Actually present and mentally created,

Filling the entire dharmadhatu,

I offer to Yeshe Tsogyal and her retinue.

OM ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE NAIVIDYA

SHABDA PRATICCHAYE SVAHA

OM VAJRA RUPA SHABDA RASA SAPARSHE DHARMADHATU MAHASUKHA PUJA HOH

SARVA PANCHA AMRITA KHARAM KHAHI

MAHA RAKTA KHAHI, MAHA BALINGTA KHAHI

TANA GANA MAHAMUDRA SUKHA DHARMADHATU SVABHAVA

ATMA KO HANG

Thus offer the outer, inner, secret, and thatness offerings. Then say,

OM

Glorious unchanging consorts of dharmadhatu,

Enjoying the wealth of great bliss, five supreme families,

Manifold functions, dancers of magical display,

And chief of dakinis, to you I bow down and offer praise!

Boundless activity beyond partiality,

Always timely, free from attachment and obstruction,

Pacifying, increasing, magnetizing, and subjugating;

I praise you who spontaneously fulfill the welfare of beings.

Having praised in this way, focus your attention one-pointedly on the vivid presence of the deities. Arouse firm pride and train in the recollection of pure symbolism.

Second, for training in the recitation visualization, say,

Within the bhandha of space in the heart center,

Rays of light shine forth from the wisdom bam,

Making offerings to all the victorious ones of the ten directions,

And gathering back their blessings in the form of nectar.

The light rays glow, filled with the quintessence of unity.

Overflowing, they pervade my entire body,

Blazing with the wisdom of great bliss.

BAM HARINISA AH

Recite this as the principal mantra. At the end of the session, chant a smaller amount of the following:

BAM HARINISA MAHASUKHA SIDDHI HUNG AH

Third, for the concluding steps, when you are about to rise from the session, amend the duplications and omissions with the mantra of vowels and consonants and stabilize by means of the mantra of the essence of causation. Then say,

OM BENZA ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE

NAIVIDYA SHABDA SARVA PANCHA AMRITA RAKTA BALINGTA

MAHAPUJA AH HUNG

HUNG

Bhagavati Vajra Dakini,

Body, speech, and mind and five wisdoms,

Fully perfected chief of all dakinis,

Along with your retinue—to all of you I bow down and offer

praise.

Having made this praise, confess your mistakes with the Hundred Syllable mantra. Then say,

AH

The pure appearance and existence is absorbed into myself.

Beyond focus, like a rainbow vanishing into the sky,

I dissolve into the ultimate deity of luminosity.

The melody of speech fades away like thunder into space.

Realized mind is left as dharmadhatu without fabrication.

A A AH

OM

Manifest as the mudras of body, speech, and mind,

AH

My body wears the armor of mantra.

HUNG

The three mandalas of sights, sounds, and thoughts

HOH

Act indivisibly for the welfare of beings.

OM AH HUNG HOH

Thus emerge in the unified form. Then say,

HOH

May this unexcelled accumulation of merit;

The virtue gathered since beginningless time;

And the inconceivable, ultimate [merit]

Be dedicated to the space beyond focus.

Thus seal with dedication. Then say,

OM

The splendor of the empty essence, cognizant nature,

And the manifestation of the manifold capacity,

Indivisible, truly enlightened, and unchanging;

May the goodness of these spontaneously perfect five kayas be present!

Moreover, utter any other suitable verses of auspiciousness and scatter flowers.

This version is extremely condensed for the sake of providing a daily practice that is easy to apply. When you do a more extensive version, combine this with the preliminaries, the invitation, offerings, and praises according to the extensive sadhana and the feast offering according to the terma root text.

The wisdom dakini Vajravarahi [in person], bearing the name Wang, who is among the ten holders of this teaching, gave me the command to write this daily practice belonging to the sadhana cycle of the dakinis, accompanied by a scarf of auspicious emblems, auspicious divine brocade, gold, and many kashapana coins made of silver. Respectfully venerating her command at the crown of my head, I, Karma Ratna, a khenpo upholder of the Vinaya and a joyful servant of the great tertön and dharma king [Chokgyur Lingpa], wrote this at the gandhola of Yamdrog Samdrub Chöling. May this be a cause for the life of this noble lady vidyadhara to last for one hundred aeons and for all the infinite sentient beings to realize the wisdom body of the immortal Mandarava Vajrayogini.

SARVA MANGALAM



49 Translated by Erik Pema Kunsang

THE VAJRA BRIDGE[50]

An Aspiration for the Gradual Path of the Celestial Dakinis

[51]

Chokgyur Lingpa

Lama yeshe khandro gongsu sol

Garzhuk ogmin nechog dampa ney

Kalden daggi düngyi namkhar la

Ngönsum shekney gyepey denla zhuk

Wisdom dakini guru, listen to me!

Please appear in person from wherever you dwell

In the sublime and eminent abode of Akanishtha,

And settle on this splendid throne in the sky before this worthy

person!

Lü-ngag yisum güpey chaktsal zhing

Chinang sangwa dezhin nyikyi chö

Damtsig nyamchag galtrül tamchey shak

Sangngak chöpa namla jeyi rang

Mindröl zabmöi chökhor korwar kül

Nyangen mida kalgyar zhukpar sol

With respectful body, speech, and mind, I bow down

And present you with outer, inner, secret, and thatness offerings.

I apologize for every breach of samaya, every offence and mistake,

And rejoice in everyone practicing the Secret Mantra.

I implore you to turn the profound Dharma Wheel of ripening and liberation.

Do not pass into nirvana but remain for a hundred aeons.

Düsum sakdang yöpey gewa nam

Küntu zangpöi chötrin chenpor gyur

Lama gyalwa seydang cheyla bül

Khakyab phamar gyurpey drola ngo

All the virtue I possess and gather throughout the three times,

Has become an immense offering cloud of Samantabhadra.

I offer it to the guru, the victorious ones and their sons,

And dedicate this to all beings, my parents filling [all of] space!

Khorwey dungel malü zhiwar shog

Detar sangye dzeypar rabdrub pey

Sönam taye dampa gangtob chi

Dagzhen namkyi gyüla nyurdu min

May all the sufferings of samsara subside!

May all this sublime and boundless merit,

Whatever is achieved from fulfilling the deeds of the buddhas,

Quickly ripen in my mind and the minds of others!

Daljor phünsum tsokpey lüten di

Tobpar kala jigpar lawa dang

Gyumdrey lumey sipey dukha sok

Tsülzhin shepey ngejung gikül wey

Khamdrug denpey dönden jepar shog

Inspired by the renunciation gained by correctly understanding

That this body, with perfect freedoms and riches,

Is hard to obtain and perishes easily,

That cause and effect are unfailing, and that samsaric existence is suffering,

May I use to advantage this support endowed with the six elements!

Lama könchog sumla lokhel zhing

Semchen phamar shepey nyingje yi

Nyechö kündom gewey chöla tsön

Sampa zangpöi zhenphen tagtu gyi

By entrusting myself to the guru and the Three Jewels

And engaging compassion that acknowledges all beings as my parents,

May I refrain from all evil deeds, endeavor in what is virtuous,

And, with noble intention, always act for the benefit of others!

Gewey shenyen namkyi jesu zung

Tösam gompey rangyü lekpar dröl

Lama dampey kadrin sumgyi kyang

Kusung tukyi damla neypar shog

May all the spiritual teachers accept me,
And may learning, reflection, and meditation fully liberate my being.
May the sublime master foster me with his threefold kindness,
And may I abide by the samayas of body, speech, and mind!

Khyepar küntu zangpo yabdang yum
Dorje sempa yeshe khandro ma
Pema benza tsogyal manda ra
Chokgyur dechen lingpa dechen yum
Gyüpey lama namkyi mangag di
Tsülzhin nyamsu langwey jinlab kyi
Nyamdang tokpey drötsey nyurdu min
Lamey namtar trinley drubpar shog

In particular, may I correctly practice the instructions of all these lineage gurus:
Samantabhadra, the father with consort,
Vajrasattva and the wisdom dakini,
Padma Vajra, Tsogyal, and Mandarava,
Chokgyur Dechen Lingpa and his consort Dechen.

By the blessings of doing so, may signs of experience and realization quickly ripen,
And may I emulate the guru's example and fulfill his activities!

Chidrub drölmey barchey künsel zhing
Lhaküi tengyi wangpo tseydu pheb
Yila gompey lharnang walgyi shar
Tsenmey yülsum mimik ngangzhag pey
Jinggö jyurbüi kyöndang nampar drel

Through the outer sadhana of Tara, may I dispel all obstacles
And reach full capacity through the bodily form of the deity.
By cultivating it in my mind, may the deity's presence manifest vividly,
And by resting in the nonconceptual state without the focus of the three objects,
May I be totally free from the defects of dullness, agitation, and rigidity!

Kyerim nyamnga rimpar dzogpar yi
Kudog lasok wangpöi yüldu sal

Zhenpey yülkün lhakur dagpar shog

By gradually perfecting the five experiences of the development stage,
May I perceive the color of the body and so forth, manifest as objects of the senses,
And may all apprehended objects be purified into deity!

Nangdrub naljor mayi tünkyen dzom
Tsayi düdröl lükyi trülgyur nü
Lungla wangtob ngagi denpa drub
Tigle dechen gosum shintu jang

Through the inner sadhana of [Vajra] yogini, may favorable conditions assemble,
May the nadi-knots be untied, and may I possess the power to conjure and project emanations of my body!
May I gain mastery over prana and achieve the truthfulness of speech,
And may the bindus be refined into the three doors of great bliss!

Sangdrub sangwa yeshe phonye lam

Pemey yumchey gosum jinlab pey

Dagpey dushe sumden gawa zhi

Tigle ronyam dechen tokpar shog

Through the secret sadhana, the phonya path of Secret Wisdom,

May I consecrate the three doors and the lotus consort.

By possessing the threefold pure notions,

May I realize [the] great bliss, the same taste of the bindus of the four joys!

Yangsang manda rawey chimey lam

Khordey chülön zeykyi zhenpa drel

Tummo rabbar gangtrö neyül nyul

Nyemje nyamnga mepey tülzhuk kyi

Düzhi pungchom chimey tsensa zin

Riwo tse-nga pota layi ney

Ngayab orgyen yüldang shambha la

Neyül tsok kyi duwar chöpar shog

Through the innermost path, the immortality of Mandarava,

May I be free from attachment to food, by extracting the essences of samsara and nirvana!

By setting the tummo ablaze, may I roam the snow mountains, the sacred lands and places!

With the yogic conduct of transcending fear and indecision,

May I defeat the armies of the four maras and capture the stronghold of immortality!

On the Five-Peaked Mountain and [at] the Potala,

On Chamara, in Uddiyana, and in Shambhala,

May I partake in the feast gatherings of the sacred lands and places!

Dekho nanyi yeshe tsogyal gyi

Sherab zabmöi dagdzin chingwa dröl

Gompey rangsem tongpa nyidu ney

Dela dzinpa drelwey lhagtong tok

Through the thatness sadhana of Yeshe Tsogyal,

May deep knowledge undo the bond of ego-clinging,

May meditation allow my mind to remain in emptiness,

And may I realize the insight free from fixation on it!

Machö rangtog nyidu rang-ngo trö

Chökün deyi tsaldu tagchö pey

Tsidab meypar rangdröl dingtob ney

Namtog trekchö tawa tokpar shog

Without fabrication, may I recognize my natural face, in itself,

And resolve that all phenomena are the expression of this nature!

Gaining confidence in my mind, free from appraising,

May I realize the view of cutting through conceptual thinking!

Döney rangla nepey yeshe kham

Özer ngaden tiglei tsülshar wa

Yöpa mayin ngöpo chirma drub

Meypa mayin wangpöi ngönsum tong

The wisdom nature, which is primordially present within me,

Appears as bindus endowed with five-colored rays of light.

They don’t exist, since they have no solidity whatsoever.

They don’t not exist, since they appear before my very eyes.

Zungwey yülmin rangi rigpey dang

Dzinpey semmin togmey ngangdu char

Redok machö ngangdu zhagpey tse

Yeshe nangwa lammer charwar shog

They are not perceived objects but the radiance of my own awareness.

They are the perceiving mind as they manifest in the state of nonconception.

When I rest in the state untouched by hope and fear,

May the manifestations of wisdom appear bright and vivid!

Makö tsombu dagpey nangwa de

Yigdru chagtsen nyamnang gongdu chey

Kudang yeshe rigpa tseydu pheb

Zungdzin lozey döchey chönam zey

These pure visions of unmade clusters

Increase as syllables, attributes, and so forth.

The kayas and wisdoms of rigpa reach fullness,

The concepts of perceiver and perceived vanish, and material phenomena are exhausted.

Zhönnu bumku chöku ngönsum tok

Longchö dzokpey zhingdu ngönsang gye

Trülpey zhingdu möpa natsok la

Gangdül dertön drodön lhündrub shog

When directly realizing the dharmakaya of the youthful vase,

May I attain true enlightenment in the realm of sambhogakaya!

In the realms of nirmanakaya, in accordance with the various inclinations,

May I spontaneously perfect the welfare of beings, by appearing in whatever way is beneficial!

Zhenyang phomey jalü dorjei ku

Pema jungney bima mitra zhin

Trinley zhiyi drowa küntül ney

Ngagkyi tenpa yünring dzinpar shog

Moreover, in the unchanging and indestructible form of the rainbow body,

Just like Padmakara and Vimalamitra,

May I influence beings through the four activities

And uphold the teachings of Mantra for a long time!

Tsedir sangye kawa meypa drub

Logyar tsozhing neymey langtso den

Tünkyen rabjor gosum chöla chö

Tendang drowey phendey drubpar shog

In this life, may I attain buddhahood without hardship

And may I live for a hundred years, youthful and in good health!

May I possess favorable conditions; apply my body, speech, and mind to the Dharma;

And accomplish the welfare of the teachings and beings!

Khachö ngagkyi drubpey damdzey kyi

Trelwar tigle jepey mangag chey

Zhingkye duwey drongdu kyöpey tse

Neynyül khandro mintsam gakyil chen

Through the instruction of smearing a spot on my forehead

With the samaya substance consecrated by the dakini mantra,

When I journey through the citadels where terrestrial dakinis

gather,

May I meet a dakini with the coil-of-joy between her brows on her

way to the sacred places!

Treyma tagtu dayi lentrö de

Daggi lagpey trikma neyzung te

Yeshe khandröi zhingdu triney kyang

Naljor mayi jesu zungwar shog

As soon as we meet and I understand the symbolic sign,

May she take me by the hand and

Lead me to the realm of the wisdom dakinis,

And may the yoginis there accept me!

Galtey tsedi phenpa zepey tse

Shi-ngen gumpa chobgye mijung zhing

Neychö zugngu drakpöi mitse war

Khorwa lodog zhenpa kündrel shog

In any case, if it happens that the force of this life runs out,

May the eighteen sadistic killers with evil disposition not appear.

Unharmed by the intense pain when my life force interrupts,

May I be totally free from attachment and turn away from samsara!

Gewa cheche digpa chungchung ngu

Sangye zhenney mitsöl lasok pey

Daka yeshe lola rabngey ney

Deney dedror trowa kyewar shog

With the greatest virtue and the slightest misdeeds,

Without seeking buddhahood elsewhere, and so forth,

May I clearly sustain the "wisdom of passing" in my mind

And may I possess the joy of proceeding to ever-greater happiness!

Mögü nyingje tsemey kyidrang wey

Redok kündrel mayeng tingdzin den

Trülnang tamchey gyuma tartok pey

Jungwa ngatim dugsum togpa gak

Inspired by immeasurable devotion and compassion,

May I possess unwavering samadhi, free from all hope and fear!

When I realize that all deluded experiences are like magical

illusions,

May the thoughts of the three poisons cease upon the dissolving of the five elements!

Nangchey tobsum ösel latim tsey

Rang-ngo tröney chökur ngönsang gye

Deley dangtse ö-nga zhitröi ku

Ngöngom ngoshey longku drubpar shog

When the appearance, increase, and attainment dissolve into luminosity,

May I recognize my natural face and truly awaken into dharmakaya!

Upon emerging from that, may I accomplish sambhogakaya through the familiarity of former training,

By recognizing the five-colored light and the forms of the peaceful and wrathful deities!

Marig wanggi deley yelgyur na

Tsawey lama rigdzin gyamtsöi tsok

Sangwey yumchog yeshe khandro ma

Ngönsum daggi dündu jönpar shog

If, by the power of ignorance, I waver from that state,

May the root guru and the ocean-like gathering of vidyadharas,

The wisdom dakinis, and the supreme secret consorts,

Appear in actuality before me!

Khachö neysu droshe sungtö ney

Sangye ngönsum tongwey deymö kye

Dukdang gyaltsen baden rölmor chey

Daki neysu taler tripar shog

Upon hearing their voices saying, “Come to the celestial realms!”,

May I feel the devotion of meeting the Buddha in person!

With parasols and banners, streamers and music,

May they lead me directly to the realm of the dakinis!

Yingchuk khandröi phodrang goru chin

Yeshe kyilkhor deru zhukma tag

Nyönmong dribpa malü derjang ney

Dorje phagmöi zhelchog tongwar shog

When reaching the gate of the palace of the dakini Queen of Space,

May I immediately enter the wisdom mandala!

May all the obscurations of disturbing emotions be purified right there,

And may I behold the eminent face of Vajravarahi!

Künzang chöpey tringyi nyejey ney

Sumpey wangkur lungten dampa tob

Uk-yung sachu tobney ngönsang gye

Trülpa dumey drodön jepar shog

Pleasing her with cloud banks of Samantabhadra offerings,

May I receive the third empowerment, the prophecy, and the precepts!

May I gain reassurance, attain the ten bhumis, reach true enlightenment,

And act for the welfare of beings through myriad emanations!

Leydang kyengyi khorwar kyamna yang

Kyewa küntu lamar midrel zhing

Kusung tukchog nyepey phüldu gyur

Dagpey khorgyi togmar kyewar shog

Even if I do stray into samsara due to karma and misfortune,

May I never part from the guru in any of my lives!

May I offer the finest service to his body, speech, and mind

And always be born among the first of his pure retinue!

Palden lama namkyi jinlab dang

Sangye jangsem namkyi tukje gang

Daggi lhagsam nampar dagpa yi

Mönlam jitab zhindu nyurdrub shog

By the blessings of all the glorious gurus,

By the compassion of all the buddhas and bodhisattvas,

And by the purity of my noble intentions,

May these aspirations be quickly fulfilled in accordance with my

wishes!

Venerable Lama Ngedön whose mind is utterly liberated through the profound teachings, offered me a divine raiment and a crystal rosary with one hundred and eight beads and made the request to write an aspiration such as this. In response,

I, Chokgyur Dechen Lingpa, composed this in Glorious Lhasa, the site where dakinis assemble, on the tenth day of the waxing moon. It was written down by Rinchen Namgyal, an expounder of the five sciences. Sarva mangalam!



50 Translated by Erik Pema Kunsang

51 mkha’ spyod mkha’ ‘gro’i lam rim gyi smon lam rdo rje’i zam pa bzhugs so

APPENDIX I[52]

Dakini Script

Orgyen Tobgyal Rinpoche

In the Lamrim Yeshe Nyingpo, the second main heading is called “Explaining the Sign Script and the Homage,” which is the reason for the sign script, and the meaning of paying homage. Here’s a quote from the Tantra of Secrets:

Dakinis make use of symbols.

They are skilled in symbols and symbolic replies.

They link the ultimate essence to symbolism.

Dakinis are the life force of symbols.

The dakini script that makes use of symbols is impossible to decipher by anyone other than a person who is of equal status to the dakinis. And, since most of the profound teachings existing as terma treasures are encoded in symbolic script, and therefore originate from the secret treasury of the dakinis, they do not lie within the reach of experience of the ordinary learned or accomplished masters of India and Tibet.

This means the person has to have an extraordinary special mandate, a transmission directly from Padmasambhava, in order to understand what is within the dakini script. No one else can do that, no matter how learned. If you

show the dakini script to Tsongkhapa Lobsang Drakpa, or to Sakya Pandita, or to the Indian great panditas, like Jnanakirti, they probably wouldn't understand. But also the dakini script differs from tertön to tertön. You have to have the specific mandate for that. Unless you have the karmic destiny to reveal that, you won't be able to decode it. Thus, one tertön won't necessarily be able to decipher another tertön's dakini script.

While I was in Bir, one woman from America came there and said she wanted to meet me. When I came to the door, she said, "I want to learn dakini script. I heard you have some of these. I want to see them and learn how to read them, and I want to learn dakini writing. Are you going to teach me?" I replied, "There is no way you can study and learn dakini writing." She had already asked the Dalai Lama. And he had told her, "If you are a tertön, then maybe there is some chance, but otherwise not at all." Then the woman said, "You are the son in the family line of a tertön, so maybe you know something."

Then I said, "If you want to learn it, you should learn it from a tertön directly. Still, there may be a way that is even easier than going to a tertön: Chant the aspiration for rebirth in the Copper-Colored Mountain buddhafield one hundred thousand times. Then, when you're reborn in Guru Rinpoche's pure land, you can ask him directly. Guru Padmasambhava is the only one who knows all the different kinds of symbolic script; probably nobody else does." Then she asked, "Is there no other way?" Then I replied. "No!" Then she said, "Don't you have some of the yellow parchment?" And I said, "Yes, I do." And she said, "Please show me. I want to see it." And then I said, "No, I won't show you." She said, "I also have some." Then, I said, "If you already have some, that should be enough, shouldn't it." Then she put her hand down in her bag and took up one book by Tulku Thondup. There is some dakini script printed in there, and she showed me that. And actually, she could partially read it. Then I said, "That's amazing! If you can read dakini script, maybe you should reveal some termas as well. However, I'm not going to show you any of the dakini script that I have."

It is only the tertön who can really comprehend the meaning of the dakini script. It's a quote here:

Treasure letters are the body of magical creation.

They are also speech to understand sounds and words.[53]

Actually, the symbolic writing is a form of the nirmanakaya, and when a person has the right karmic destiny, he or she will, by means of a profound coincidence of place, time, and aspiration, be able to decode it. So, these letters are born in the nirmanakaya, and from them, even if there are only seven, many volumes of scriptures can be written down, because the tertön is able to hear the sound and comprehend the meaning. They are also speech.

On the shrine in the Rigpa Center in San Francisco, in front of Guru Rinpoche's statue, there is a photo of a dakini script that comes from Chokgyur Lingpa, from the cycle called Sampa Lhündrub. I was astonished to see it there on the shrine. It has seven characters, and when Chokgyur Lingpa looked at the seventh one, he said it was an inexhaustible city of dakini script. When Dilgo Khyentse looked at it, he would sometimes be able to reveal inexhaustible mind treasures. The real piece is in Sikkim. So, if you have the chance once, maybe you can go and see it, and maybe you can reveal some termas. It is quite risky to see a terma sign, which is inexhaustible.

As I mentioned earlier, the person endowed with the karmic continuation will be able to decode the symbolic meaning of these nirmanakaya treasure letters, the vajra forms endowed with all eminent aspects, and establish them correctly in writing. To indicate this, seven symbolic letters have been placed at the beginning of this book.

There are three reasons for putting dakini script at the beginning of a text: First, these treasure letters are the seal of command of the Second Buddha, the Master of Uddiyana. His seal is directly represented by symbolic signs, indicating that the transmission has not been corrupted by ordinary people; thus, the source is authentic. It's the same as when a king's decree has his seal at the bottom, showing that it is a bona fide word of the king to be heeded. In the same way, the terma signs at the beginning of a scripture show that it is the authentic speech of Padmasambhava.

The second reason relates to the teaching, which translates the secret code of the dakinis, without altering the symbols, mistaking the words, or confusing the meaning. This indicates that the profound instruction and great blessing of the

original scripture remain potent and unblemished, as the terma text has not been altered, mistaken, or confused in any way. Who can actually witness that? Jamyang Khyentse Wangpo, the most important of the five tertön kings, witnessed that. Among all one hundred and eight major tertöns that appeared in Tibet, the two later ones, Jamyang Khyentse and Chokgyur Lingpa, both possessed what is called the “seven transmissions.” In the past, no one was said to have these seven transmissions.

The first of these seven is the oral tradition of Kama, which both of these masters received. This is a transmission mandate originating from Padmasambhava and Vimalamitra. It has been passed down through empowerment, reading transmission, explanation of tantras, and the authorization to be “indivisible from me.” Therefore, this first one is called the “four rivers of transmission” given by Padmasambhava and Vimalamitra. Together, they form the first transmission, called the “oral tradition of Kama.” The second is the earth treasure revelation, such as Lama Tennyi Korsum, and many other earth treasures. At one point, Jamyang Khyentse Wangpo saw in a pure vision that the entire land of Tibet had buried treasures, terma teachings, everywhere. He saw all of them clearly, as though placed in the palm of his own hand. Concerning many of the termas that Chokgyur Lingpa revealed, Jamyang Khyentse first received the “address” of where they were located, and then he sent Chokgyur Lingpa out to fetch them. Jamyang Khyentse didn’t always write down the addresses, which sometimes came on little scrolls, as they were simply too secret, and he was afraid that some tertön thief would reveal them at the wrong time. For example, Yeshe Tsogyal immediately wrote down the Dzogchen Desum, the Three Sections of the Great Perfection, and handed it to Jamyang Khyentse Wangpo, putting it exactly in the rice bowl in front of him.

Some tertöns only reveal articles, ritual articles, and the like, or precious substances. Some only reveal teachings and no material things. Jamyang Khyentse and Chokgyur Lingpa, however, revealed both teachings and articles, as if taking them out from a huge treasury. Jamgön Kongtrül once sent a letter to Jamyang Khyentse, saying, “I need a little statue to put in the heart center of Dorje Sempa, a huge Vajrasattva statue that I’m building. Can you please give me a really special one?” Then Jamyang Khyentse invoked the dharma protector Dorje Yudrönma, and she went to a place in India called Palri, the site of the stupa remains of King Jah, one of the great kings of India. She brought a small Vajrasattva statue from there, and placed it right on his desk, instantaneously. So, these two masters also had power over earth treasures.

They also had what is called yangter, rediscovered treasures. For example, Jamyang Khyentse revealed Tsasum Drildrub, which had been discovered in the past; he rediscovered it. He also had mind treasures, such as the Chime Pagma Nyingtig. Furthermore, he had many types of transmissions, such as Purpa and Yangdak, that belong to the hearing lineage. Jamyang Khyentse also had the transmission of pure vision. For instance, after Chokgyur Lingpa passed away, he manifested in the sambhogakaya pure land where Chokgyur Lingpa took the form of the buddha called Pema Nyugu. Jamyang Khyentse wrote down a teaching called Kusum Rikdü Zabtig, which is based on that pure vision.

In addition, he had what is called "recollection of a former life," wherein he had total recall of being tertön Chökyi Wangchük,[54] [one of the five tertön kings] and, thus, he revealed the Chetsün Nyingtig, the heart essence of that great tertön. This happened when Jamyang Khyentse was near Chimphu, in the upper part of a valley in Reding. All the phenomena of this world dissolved, and he had a recollection of his past life as Chetsün Senge Wangchuk and revealed Chetsün Nyingtig, the Heart Essence of the Great Chetsün, which is like the quintessence of all the Dzogchen teachings.

Since these two masters possessed the great seven transmissions, and they were both there, looking at each other, when this text [Lamrim Yeshe Nyingpo] was revealed, I feel confident that it is free from mistakes and confusion. Such a teaching has great blessing.

The third reason to place the sign script at the beginning pertains to potential recipients. Just as someone born blind cannot adequately examine an elephant, people lacking the right fortune cannot even partially comprehend the symbolic script, no matter how sharp-minded they may be. You can therefore trust that the treasure master transcends the scope of common people.

Someone like me wouldn't even see one single syllable to write down, even if I soaked the dakini script in water for a hundred days and stared at it. The way to decode yellow parchment with dakini script is to soak it in water mixed with the five nectars and perform a ganachakra, a feast offering. Miraculously, the writing will then start to appear. The paper doesn't sink in the water; it doesn't dissolve either, but the script will start to appear.

Even though I am not a tertön, myself, I know about tertöns. You don't have to write the revelation down immediately once the magical writing manifests. As a

matter of fact, it is better not to write it down immediately. It's much better to supplicate one-pointedly to Padmasambhava and mingle your minds together so that they are indivisible. And then, within that state of samadhi, whatever manifests will be exactly the appropriate amount and meaning to influence people. Then you write that down correctly. Once it is recorded on paper, the previous script vanishes, and the next will appear. This is not within the reach of normal people, right? No one can make that up. It is something to trust in; it's trustworthy. That was an explanation of the reason why the Lamrim Yeshe Nyingpo [and other treasure texts] begin with some sign script.

APPENDIX II[55]

Jamgön Kongtrül

Explaining the Instruction on the Four Stakes[56] to Bind the Life Force

This has four points: The stake of concentration [samadhi], the stake of the essence mantra, the stake of the activity of emanation and absorption, and the stake of unchanging realization.[57]

THE STAKE OF CONCENTRATION

This has two points: training in the power of concentration, and the measure of the training together with its result.

Training in the Power of Concentration

The Lamrim Yeshe Nyingpo root text says,

In all cases, fix your mind in one-pointed concentration.

Since you are perfecting the mind as the form of the deity,

Arrange a [deity] form, such as a gross or subtle image,

Placing it skillfully as a support for visualization.

Straighten your body, expel the stale breath, and focus your mind,

eyes, and breath one-pointedly.

Meditate in short sessions, repeatedly.

As your practice develops, prolong the sessions, in order to fully

train in the progressive steps

Of movement, attainment, familiarity, and steadiness, until you

achieve perfection.

Clear away all shortcomings in samadhi, such as dullness, agitation,

and so forth.

At times, relax into the innate state of nonthought.

Sometimes practice while developing proficiency in the form of the

deity.

Look into the nature, in which the deity is indivisible from your

mind.

Use all experience as the display of wisdom.

No matter which of these visualization methods you employ, in all cases, it is essential to possess the instructions on the “four stakes to bind the life force.” In this way, you will be able to firmly realize that the body, speech, and mind of the

peaceful and wrathful sugatas and your own three gates are the great state of equal taste. The Tantra of Secret Perfection describes this, stating,

In any case, whether wisdom or mundane,

Unless you plant the four stakes to bind the life force,

It is always unfruitful, like a barren woman.

The means to completely capture the life force of the Glorious One

Is to know one, and thereby attain all life forces.

For example, when Rahu's mouth

Eats the single sun in the sky,

He captures the thousandfold life force of

All the suns, [reflected] in a thousand ponds, without even trying.

This is why the four stakes that bind the life force are crucial.

In accordance with this statement, as a beginner you should focus your attention with one-pointed concentration on the form of the deity's body, without letting it move elsewhere. You should plant the stake of samadhi, since you are perfecting the mind, with its eight collections of consciousness, as the kaya-forms and wisdoms of the deity. It is phrased in this way,

For the stake of samadhi, fix your attention one-pointedly

On the kapala form, and do not wander.

As just mentioned, to begin, arrange the deity's single mudra form. For the subtle aspect, set out a clearly painted seed syllable, such as a white ah or a blue hung the size of a cubit. For the gross aspect, you can use an authentic image of the deity painted on a kapala.[58] Place it before you as a visualization support, making sure it is level and close by, as a practitioner skilled in the ways of development [stage] would do.

Having done this, sit on a comfortable seat, straighten your body, and expel the stale breath three times. Focus one-pointedly on the visualization support—integrating your mind's attention, the gaze of your eyes, and the coming and going of your breath—without letting these three factors be separated. Train repeatedly for short periods. Through this, you will gradually undergo the following five experiences.[59]

When your attention does not remain on the visualization support, but, rather, moves restlessly with numerous thought formations, that is the experience of movement, which is like a waterfall. Following that, thoughts subside to some extent, and your attention remains for the most part on the visualization support. When you become strongly habituated to the mental expression of that image, and the visualization appears vividly in your mind, even when your eyes are closed, that is the experience of attainment, which is like a river flowing in a gorge.

When you are able to bring the visualization support to mind, vividly and exactly, as you are training in it, and you can change its size and appearance in various ways at will without thoughts straying away from it, that is the experience of familiarity, which is like the gentle flow of a great river. By training in mingling the deity's form and your mind indivisibly, when your attention can remain for as long as you wish on the entire bodily form without being interrupted by any thought whatsoever, that is the experience of immovability [steadiness], which is like a pond undulating from a breeze. When, in addition to this, you are able to visualize down to the details of the white and black of the eyes and the pores of the body hair, and the eight measures of clarity and steadiness have reached full strength, without [your attention] being captured by any object or situation at any time day or night, that is the experience of perfection, which is like the great ocean free from waves.

Until this has happened, in order to become fully trained and not grow weary in the beginning, you should gradually prolong the duration of the practice

sessions, as you become more and more proficient.

As you train, various shortcomings may arise: dullness, which is a lack of mental clarity; agitation, which is a restless movement; and others, such as drowsiness, torpor, and scatteredness. When any of these shortcomings occur within your samadhi, you should recognize them and, without straying into indifference, clear them all away by applying their respective antidotes.[60]

The methods for developing and bringing forth enhancement in this have been taught within Nyang Ral Nyima Özer's terma called Replies to Questions from Yeshe Tsogyal, in the Lama Gongdü, and elsewhere. Their key points can be summarized under six headings, such as deity training and so forth.[61]

At times, take rest, while naturally relaxing your thinking mind into the innate state of nonthought.

Sometimes train in visualizing the form of the deity in various ways. Modulate the size, picturing it as huge as Mount Sumeru and as tiny as a mustard seed. Apply different colors and shapes. Imagine the deity in different situations of daily life, both close and distant, and in various places.[62] Train in this way until you develop proficiency.

Sometimes look into the nature of the real condition by means of mingling indivisibly the deity's form and your mind.[63] Abandon the dualistic fixation of meditation object and act of meditating, while recognizing the natural face of the meditator; through this, sustain the yoga of the meditation state.

In post-meditation, consider all sights, sounds, and thoughts as the uninterrupted state of original wakefulness. Regard what you wear as the peaceful and wrathful attire, food and drink as ganachakra, walking and sitting as vajra dance, and so forth. In short, make use of all experiences, no matter what you encounter, as being exclusively the display of the wisdom deity.[64]



56 Also translated as nails.

TIBETAN SOURCE MATERIAL

Chokling Tersar BA: Author: Chokgyur Lingpa, (mchog gyur gling pa)

zab bdun rtsa gsum tshe'i zab pa las padma mkha' 'gro'i phrin las sngon 'gro khyer bde ldeb 265–269

Kurukulle Preliminaries

zab bdun rtsa gsum tshe'i zab pa las dbang gi las sbyor padma mka' 'gro'i sgrub thabs 271–276

The Sadhana of the Lotus Dakini for Magnetizing

zab bdun padma mkha' 'gro'i gud byang dbang gi thig le gnad byang tshig brgyud ma bcas ldeb 293–296

The Essence of Magnetizing

zab bdun rtsa gsum tshe'i zab pa las padma mkha' 'gro'i tshog mchod sogs rjes kyi las rim snying por dril ba mkha' 'gro dgyes pa'i rol mo ldeb 297–305

Music to Delight the Dakinis

lha chen dbang phyug yab yum las la bskul ba ldeb 359–361

Invoking the Activity of Lord Mahadeva and Consort

Exact Sources not found, Author: Jamyang Khyentse Wangpo

Short Tsok Offering of the Powerful Lady Kurukulle—Written by Jamyang Khyentse Wangpo

Pema Tseyi Nyingtig—Revealed by Jamyang Khyentse Wangpo.

The Instruction of the Dakinis of Immortality, from Pema Tseyi Nyingtig, The

Heart Essence of Lotus Life

Chokling Tersar GA: Author: Chokgyur Lingpa, (mchog gyur gling pa)

Extracted from Lamey Tukdrub Barchey Kunsel, (phrin las rgyas pa).

Four Activities, from Dispeller of Obstacles

Chokling Tersar KA: Author: Chokgyur Lingpa, (mchog gyur gling pa)

Thugs sgrub zhal gdams snying byang las, lus kyi mchod sbyin bzhugs According to Tukdrub Sheldam Nyingjang, the Heart Essence Practice Manual of Oral Instructions.

The Offering and Giving of the Body

Chokling Tersar WA: Chokgyur Lingpa, (mchog gyur gling pa)

gdams zab be bum mkha' 'gro gsang ba ye shes kyi brgyud 'debs bde chen sprin phung ldeb 343–344

The Supplication to the Lineage of the Dakini

gdams zab be bum kyi dmar byang mkha' 'gro gsang ba ye shes kyi phrin las 'dod pa kun 'grub dbang dang las tshogs bcas ldeb 345–374

The Sadhana of the Dakini Sangwa Yeshe

Chokling Tersar LA: Chokgyur Lingpa, (mchog gyur gling pa)

brgyud pa'i bla ma rnams la gsol ba 'debs pa byin rlabs sprin dpung bzhugs so

Cloud Banks of Blessings

zur bza'i thugs dam skor drug las de kho na nyid mtsho rgyal gyi nyams len rgyun gyi rnal 'byor ldeb 177–183

The Daily Practice of Yeshe Tsogyal

mkha' spyod mkha' 'gro'i lam rim gyi smon lam rdo rje'i zam pa bzhugs 193–200

The Vajra Bridge

NOTES

1This was gradually decoded from the yellow parchment as the Dzogchen Desum, which the incarnated great tertön Chokgyur Lingpa revealed from the ceiling of the Lotus Crystal Cave, and Khyentse Wangpo, the joyful servant of the Lotus-Born Guru, put into writing. May it be virtuous. Extracted from Jamgön Kongtrül Rinpoche's colophon of the history of The Sections of the Great Perfection, entitled, The Heart Tika History.

2Tulku Urgyen Rinpoche, Blazing Splendor, trans. and eds. Erik Pema Kunsang and Marcia Binder Schmidt (Hong Kong: Rangjung Yeshe Publications, 2005). Dilgo Khyentse Rinpoche, Brilliant Moon, trans. and ed. Ani Jinba Palmo (Boston: Shambhala Publications, Inc, 2009), 280, 284.

3At this point, one can include the supplications to Guru Rinpoche as well as the general lineage prayers: Tsigdun Soldeb, Kusum Soldeb, Choku Kunsang, Kunsang Dorsem, Damdzin Namtrul, and Ogmin Chokyi, all of which are found in the extensive version of Trinley Nyingpo.

4Prior to chanting the refuge and bodhichitta, you can include the Sangchoe Jinlab (short), or the Jinlab Namnga and Kartor (extensive).

5Ocean of Amrita

6The consecration of the gektor can be included here.

7The pronunciation of the full mantra is: OM SOBHAVA SHUDDHO SARVA DHARMA SOBHAVA SHUDDHO A HANG

8The terton name of Jamgön Kongtrül the First.

9If the refuge and bodhichitta have already been chanted, then it is not necessary to repeat here.

10 At this point, the praise from the Additional Manual can be added in as a substitute for the following four lines of praise.

11 The base is both the buddhafield and the celestial palace.

12 When making feast offering, it is not necessary to chant this mantra.

13 Translated by Eric Pema Kungsang

14 Karmey Khenpo Rinchen Dargye.

15 Repeat the traditional four lines and the consecration mantra.

16 Conclude with Chokchu Dushi and other dedications, aspirations, verses of auspiciousness, and so forth, as in the extensive version of Tukdrub Trinley Nyingpo.

17 Translated by Eric Pema Kungsang

18 OM MAHADEVA DZA UMA DEVI HRING HARINISA SIDDHI DZA

19 Translated by Eric Pema Kungsang & Marcia B. Schmidt

20 The seven preliminary sections are: 1. The Lineage Supplication, 2. The Terma Root Text for Refuge and bodhicitta, 3. Commanding the obstructing spirits, 4. Drawing the Boundary for Protection, 5. The Gesture of Homage, Confession of Faults, and Taking the Oath, 6. Bringing down the Great Resplendence of Wisdom, 7. Terma Root Text for Consecrating the Offerings.

21 Padmasambhava and Jamgön Kongtrül, Light of Wisdom, Volume 1, trans. Erik Pema Kunsang, (Hong Kong: Rangjung Yeshe Publications, 1999), 253. The seven transmissions are: (1) Kama, the Oral Transmission, the early translated Tripitaka and tantras passed on uninterruptedly from master to disciple; (2) Earth Treasure, revealed by the terton; (3) Rediscovered Treasure, revealed for the second time from a past treasure; (4) Mind Treasure, revealed from the mind of the guru; (5) Hearing Lineage, received directly from an enlightened being; (6) Pure Vision, received in a pure experience; and (7) Recollection, remembrance from a former life.

22 For an extensive explanation of fire offering, see Padmasambhava and Jamgön Kongtrül, Light of Wisdom, The Conclusion, trans. Erik Pema Kunsang, (Hong Kong: Rangjung Yeshe Publications, 2013), 18–25.

23 Translated by Gyurme Avertin & Marcia B. Schmidt

24 This teaching comes from a commentary on Padma Khandro by Rongdzom Mahapandita in the Rinchen Terdzod.

25 See Appendix II

26 Translated by Lama Chönam & Sangye Khandro

27 Translated by Han Kop

28 From the termas of Chokgyur Lingpa

29 Translated by Erik Pema Kunsang

30 The progressive order of the twelve links of dependent origination. The reverse order is their opposite.

31 The world, the vajra body, and the state of mind.

32 Her Sanskrit name is Padma Dhatvishvari.

33 King, subject, and companion are King Trisong Deütsen, the great Lotsawa Vairochana, and the Dakini Yeshe Tsogyal.

34 Padma Do-ngak Lingpa Ösel Trülpey Dorje is the special tertön name of Jamyang Khyentse Wangpo.

35 Jamyang Khyentse Wangpo gave his blessings and permission to Jamgön Kongtrül Lodrö Thaye.

36 Translated by Erik Pema Kunsang

37 Translated by Erik Pema Kunsang

38 Translated by Erik Pema Kunsang

39 Translated by Erik Pema Kunsang

40 Translated by Erik Pema Kunsang

41 Translated by Erik Pema Kunsang

42 The body mandala, as taught in the Yumkha sadhana is as follows: The Eight Earthly Sacred Places (gocharya) of the Cycle of Speech—the chakra of wealth (i.e., the throat) is Lampaka, the underarms and kidney cavity are Kamarupa, the two nipples are Odra, the navel is Trishakuni, the tip of the nose is Koshala, the palate is the country of Kalinga, the heart is Kancika, and Himalaya—and the Eight Subterranean Sacred Places (bhugarbha) of the Cycle of Body—the genitals are the land of Pretapuri, the anus is the land of Grihadeva, the thumbs and big toes are Maru, the thighs are Saurashtra, the calves are Suvarnadvipa, the sixteen fingers and toes are Nagara, the knees are Kulanta and Sindhu. Jigme Lingpa, Yumkha Dechen Gyalmo, Queen of Great Bliss, trans. Tulku Thondup, ed. Adam Peacey, (Rigpa Translations, 2012), 60.

43 Translated by Zack Beer and Marcia B. Schmidt

44 Included in this commentary are teachings not explained in Orgyen Tobgyal's commentary.

45 Erik Pema Kunsang, trans., Guru's Heart Practices, (San Rafael, CA: Rangjung Yeshe Publications, 2015), 27.

46 The two purities are, the purity that is inherent from the beginning and the purity of having removed all temporary obscurations. Lama Tsultrim Zangpo, oral instructions.

47 Translated by Erik Pema Kunsang

48 Translated by Erik Pema Kunsang

50 Translated by Erik Pema Kunsang

51 mkha' spyod mkha' 'gro'i lam rim gyi smon lam rdo rje'i zam pa bzhugs so

52 Orgyen Tobgyal Rinpoche, unpublished oral teachings, Rigpa Center, 1997.

53 Padmasambhava and Jamgön Kongtrül, Light of Wisdom, Volume 1, trans. Erik Pema Kunsang, (Hong Kong: Rangjung Yeshe Publications, 1999), 273.

54 ibid., 251–2 One list of the five tertön kings contains Nyang Ral Nyima

Oser (1124–1192), Guru Chokyi Wangchuk (1212–1270), Dorje Lingpa (1346–1405), Pema Lingpa (1445/50–1521), and (Padma Ösel) Do-ngak Lingpa (Jamyang Khyentse Wangpo) (1820–1892). Sometimes the list also includes the great tertön Rigdzin Godem (1337–1408).

55 ibid., 118–122.

56 Also translated as nails.

57 Padmasambhava and Jamgön Kongtrül, Light of Wisdom, Volume II, trans. Erik Pema Kunsang, (Hong Kong: Rangjung Yeshe Publications, 1998), 111–115. To explain the "four stakes that bind the life force," the object to be purified is the state of affairs of a sentient being's body, speech, and mind as well as its activities. The result of purification is the body, speech, mind, qualities, and activities of buddhahood. Even though the basic state of affairs of sentient beings is primordially pure as these aspects of buddhahood, in the apparent state, they are seen as being impure and involved in the cause and effect of samsaric existence. Purification occurs by applying the key points of instruction in the four stakes that bind the life force; thereby, you will be able to realize the way it ultimately is. Thus, by binding samsara and nirvana with the life force of their purity as equals, both the basic and the apparent aspects—the practitioner's three gates and activities and the deity's body, speech, mind, qualities, and activities—are brought onto the path as the great primordial purity. This is therefore the extraordinary key point of the unity of development and completion, and the special feature of the Old School of the Early Translations, Ngagyur Nyingma. [DILGO KHYENTSE]

58 ibid., 207. An authentic image of the deity means one that has been consecrated and has the power to capture your attention. [DILGO KHYENTSE]

59 ibid., 207. The five experiences that gradually occur are: the experience of movement, which is like a waterfall; the experience of attainment, which is like a river flowing in a gorge; the experience of familiarity, which is like the gentle flow of a great river; the experience of steadiness, which is like a pond undulating from a breeze; and the experience of perfection, which is like the great ocean free from waves. [DILGO KHYENTSE]

60 ibid., 208. The shortcomings for samadhi are the seven faults for all types of development stage: forgetting the focus, laziness, fear of not accomplishing,

dullness, agitation, the effort of being discontent even when the deity is visualized, and the lack of effort of remaining indifferent when the deity is not visualized. These are the seven general faults. [JOKYAB]

To “clear them all away by applying their respective antidotes” means to be mindful, as the remedy against forgetfulness; to cultivate trust and diligence against being lazy; to focus on basic space, as the remedy against fear; to stay in bright and cool places when dull; to generate sadness and lower the gaze when agitated; to relax mentally when involved in effort; and to exert oneself when not effortful.

Likewise, when [the visualization] is either hazy, vague, or shaded, then hold up a natural crystal to cover your eyes while looking at the support for visualization. Investigate its figure and then imagine it in your mind. [JOKYAB]

61 ibid., 208–9. A selection of the instructions from Replies to Questions from Yeshe Tsogyal are found in Dakini Teachings and instructions from the Lama Gongdü cycle are contained in Advice from the Lotus-Born (Hong Kong: Rangjung Yeshe Publications, 2013). Here is one quote:

Lady Tsogyal asked the Master (Padmasambhava), “How should we continuously practice the approach and accomplishment of the yidam deity?”

The Master replied, “When practicing a yidam deity, you should practice the development stage in each session. Perform the recitation in each session, make offerings, give tormas, make praises, and request the fulfillment of your wishes. Seal the practice in emptiness with the completion stage.

“At best, do eight sessions a day; as second best, do four sessions. At the least, do one session a day. Any less is not permissible. Through that, your samayas will be fulfilled, and you will receive the siddhis.

When you attain stability in development and completion, without discarding your body, it will be matured into a deity. That is called the vidyadhara level of maturation. Although your body remains as an [ordinary] human being, your mind is matured into a deity. This is like an image formed in the mold.

“When leaving your body in the bardo state, you become that particular deity, just like the image coming out of the mold. That is called the vidyadhara level of Mahamudra. The body of a practitioner is called an ‘encasement,’ and the

moment the body is discarded, the practitioner becomes the form of the yidam deity." [EPK]

62 ibid., 209. In regard to alternating the bodily size, attributes, posture, and shape, sometimes visualize that the figure is enormous, that deer frolic on its arms and legs, fingers and toes, and that pigeons fly in and out of its nostrils, and so forth. In particular, the nine modes of the peaceful deity and the nine modes of the wrathful deity are very important. [JOKYAB]

When changing the number of deities, train in remembering that it is the magical display of the single chief figure, who manifests in the form of the retinue. When focusing only on color, visualize the shapes, and when focusing only on shapes, visualize the various colors. Or, when the deity shifts and gradually fades away, then visualize its face and arms as being very coarse. When incomplete, then deliberately visualize the incomplete parts. [JOKYAB]

63 Train in bringing forth the enhancement of mingling these three into one: deity, your mind, and dharmata. [DILGO KHYENTSE]

64 ibid., 209. Training in this way—visualizing what you perceive as having the form of the deity—ensures that you don't stray into one-sided emptiness. Utilizing the relative ensures that the two truths are unified. Abandoning fixation on a solid reality relinquishes the ordinary clinging to things as being real. By completing the subsidiary aspects of the ritual, you perfect the accumulation of merit. By visualizing the vivid features of the [deity's] bodily form, you create the direct causes for the rupakayas. By being in harmony with the way in which the fruition is, you possess the key point of spontaneously accomplishing the three kayas. These are the six key points, which are necessary to possess. [DILGO KHYENTSE]

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